ŚRÎ RÂMA GÎTÂ.

(*Forming part of 'Tattvasârâyana,' the Occult Philosophy taught by the great Sage S'rî Vasishtha.*)

Translated into English

BY

PANDIT GAṆAPATI KRISHṆA S'ÂSTRÎ,

Of the Adyar Library.

With an Introduction

BY NETTA E. WEEKS;

THE ORIGINAL SAMSKRITA TEXT

AND AN APPENDIX.

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INTRODUCTION.

The translator feels that the present work, published now for the first time in English and in Devanagari, should be of especial value to theosophical students, and it is with the purpose of pointing out the correspondences in the two lines of teaching that he has requested me to undertake an explanatory introduction. It is with great reluctance that I have consented, as the subject is worthy of treatment by one far more learned in both Vedânta and in theosophy. The first portion will contain as much of the history and general information concerning the work as can be gathered together. The second part will consist of translations of portions of the Appendix, which is printed in full in Devanagari, and, under the head of Symbolism, I shall place before the student explanations of the allegory, and suggestions for study, which I trust may prove useful.

Although "history, in the ordinary sense of the word, is almost unknown in Indian literature," as Prof. Max Müller has expressed it in his Hibbert lectures (page 131), yet the Hindus believe that Itihâsas and Purâṇas are their most precious records. They at least appear to be of the greatest value and the memorials of spiritual evolution, and the student of Philosophy and occultism has much to learn from them. Each Itihâsa and each Purâna contains one or more Gîtâs, or divine Odes, in which are condensed the teachings, in one form or other, of the Science of the Self. Just as the well-known Bhagavad Gîtâ forms part of the

Mahâbhârata, so does Râma Gîtâ form part of another Itihâsa called Tattvasârâyaṇa, to which ought to be prefixed the words "Gurujnâna Vâsishtha" to make its name complete. There are many works in Samskrita literature which have not come to the notice of the public and among them the Tattvasârâyaṇa. Indeed, until very recently, it was beyond the reach even of most Sanskritists as it existed only in the form of rare MSS. in private and public libraries.

At the "A'disarasvatî Nilaya" Press, Madras, was printed, in 1882, the Jnâna (the first) Kânda of this Itihâsa together with that most important work called "Adhikaraṇa Kanchuka," a very valuable commentary on Dakshiṇâmûrti's Brahmasûtravritti, forming part of its second pâda, by the great Appayadîkshita. The name of the publisher of this work was Appayadîkshitâchârya, a worthy descendant of the author of "Adhikaraṇa Kanchuka." He was the modern exponent and leader of the Anubhavâdvaita system. He died in July last, leaving behind him very many voluminous works in Samskrita and Tamil, bearing on this system. He also left a short autobiography giving the principal events of his life. He was not generally known to the public, for he was a literary recluse all his life, and actually led the life of a Brâhmana of the olden time. He had consequently no public recognition and government honors like his cousin Mahâmahopâdhyâya Tyâgârâja Makhi who is popularly known as Mannârgudi Raju S'âstrî. Even the majority of those that knew Appayadîkshitâchârya disliked him very much for his bold views, which often openly contradicted the views of S'ankarâcharya concerning the ancient teachings. If he had any real merit about him his works will form his monument and frame his epitaph. Mantri Lakshmînârâyaṇa S'âstrî edited "Yajnavarâha Gîtâ" (chapters 11, 12 and 13 of the Jnâna Kânda of Tattvasârâyaṇa) with Telugu meaning, and his book was printed about the year 1887, in Madras. The (second) Upâsanâ, and the (third)

Karma, Kândas were printed in 1894 and 1897 respectively at the "Bhâratîlîlâsadana" Press of Karvetnagar Estate by order of the Rajah. Thus the whole of Tattvasârâyana is now printed in Telugu characters.

In the "Catalogus Catalogorum" of Aufrecht we see an entry on page 156 (line 15), thus: "Gurujnâna Vâsishtha, Vedânta, Oppert 7053;" and Dr. Oppert in his "Lists of Sanskrit Mss. in private Libraries of Southern India," vol. I, page 522, says that Mandâdi Kondayya Pantulu, of Kattapêta, Vijayanagaram, has a copy of it in his possession. The Adyar Library, also, has a copy of it in the Grandha characters, but portions of this cadjan Ms. are somewhat damaged.

This manuscript is considered of the utmost importance by a large portion of the Indian public. Quite recently the management of the Adyar Library issued a short list of Mss. not yet published and requested the pandits who received them to select such as they considered of greatest value and entitled to be printed first in the new Samskrita journal under consideration by the Trustees. In nine out of ten cases, the Tattvasârâyanâ was selected as that which should be first issued.

Of the authorship of the work in question, nothing is known definitely, nor the date of its compilation. Doubtless the most eminent Orientalists will some day decide these important points. All the information that we have at present is in the tradition held by a few followers of the Anubhavâdvaita system now living in Southern India. They believe that this "Gurujnâna Vasishtha" is the most ancient Vedântic Itihâsa, and that all the later systems of Vedânta are its modifications. The authorship is ascribed to Vasishtha, who is said to have taught it to his disciple, Râma. It is written in the form of a dialogue between Dakshshinâmûrti, the divine teacher and Brahmâ, the Creator.

The most important commentaries on the Anubhavâdvaita system, which is based on the Tattvasârâyanâ and the Râma

Gîtâ, the gem of the work, are, as we have said, those of Appayadîkshîtâchârya. He has left about one hundred and thirty works on the Anubhavâdvaita system. The translator of this work was personally acquainted with him; to him were given copies of nearly all his writings; he holds the copyright and has since published a portion of them. He presented copies of them to the Mysore Government Oriental Library, but, by some mischance, the works are all ascribed in its Catalogue to Appaya S'ivâchârya, and not the real author. The mistake will doubtless be rectified as Mr. Krishṇa S'âstrî has called their attention to the error.

From these numerous works, and the teachings of the few pupils whom Appayadîkshîtâchârya left behind him, as far as is now known, must be gathered all that can be known of these ancient teachings.

The translator has, in his short preface, given a few general particulars concerning the nature of this work and the purpose of its teachings. Being a careful student of the Anubhavâdvaita Vedânta, and the Tattvasârâyaṇa being the basic work of that system, he seems to have been peculiarly fitted to undertake the work. Doubtless many minor imperfections will be noticed, due in large part to the difficulties of expressing Indian ideas in our young Western language. But, as Prof. Max Müller, in his Introduction to the Larger Sukhâvatî-Vyûha, Sacred Books of the East, Vol. XLIX, says :—

"Those who venture to translate Oriental texts that have never been translated before, are few in number, and they have to do the work of pioneers. Those who follow in their track find it very easy, no doubt, to do over again what has been done before, and even to point out here and there what they consider and represent as mistakes; nay, they evidently imagine that because they can discover a mistake, they themselves could have done the pioneer's work as well or much better. If only they would try for once to find their way through the jungle and the brushwood of an unexplored forest they would become more just to

their predecessors, and more humble in judging of their own performances. Nay, they might possibly find that often when they differ from the translation of others, they themselves may be wrong, and their precursors right."

Let us accept this, then, as pioneer work, and study the merits of the book itself.

The Tattvasârâyaṇa is an Itihâsa, but, unlike the Mahâbhârata, it has no stories, no thrilling incidents, by means of which the reader is to be made to feel the great truths underlying them; instead, it contains only disquisitions on the 108 Upanishads, and is said to be a complete record of the ancient philosophic and mystical teachings.

For the benefit of those who can understand Samskrita, the contents and the teachings in brief of each of the three Kândas of the Tattvasârâyaṇa are given in the appendix to this book. For those who know no Samskrita, Mr. Krishṇa S'âstrî has translated the following portions of the appendix:

ABSTRACT OF THE JNA'NA KA'NDA.

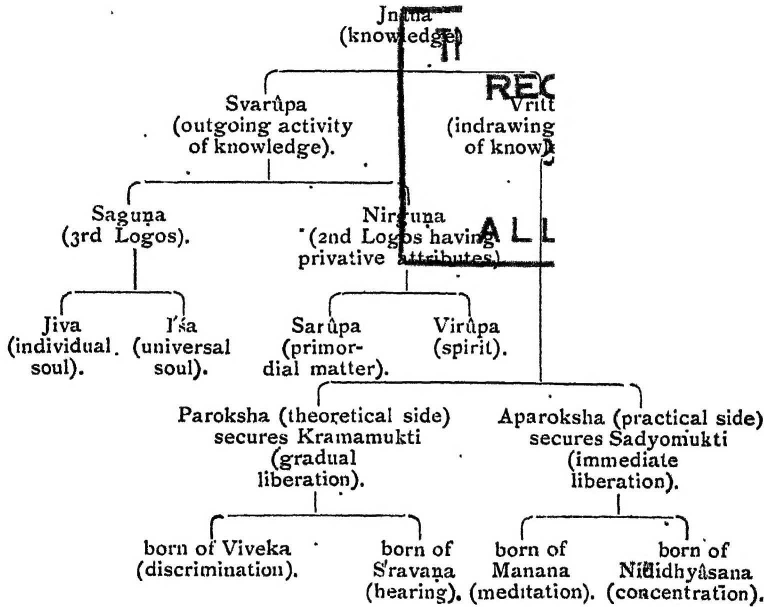
That endless Nirgüna Brahman which has the privative attributes of Sat, Chit and A'nanda, as opposed to non-existence, non-intelligence and non-bliss; which is the source of Jîvas; which is back of the Universe and its Lord (Saguṇa Brahman); and which is below that Nirguṇâtîta Brahman which is beyond the reach of speech and mind, should be known as the One Being which is back of all, without a second. No state is attributed to it because it is beyond the three states (of waking, dreaming, and dreamless sleep). Being the witness of the three kinds of Jîva, it is said to be no-Jîva. Being devoid of the three bodies, it is said to be bodiless. Being full of knowledge, it is said to be devoid of ignorance. A portion of that Brahman alone having become Jîva, always thinks and grieves, that "I am the doer, I am the enjoyer." All the rest, which are the creations (or rather, emanations) of Mâyâ and Avidyâ, including the Universe and its Lord, are non-eternal. He who, by means of his past virtues, knows thus; who is possessed of discrimination and non-attachment; and who has seen the self within the body, is entitled to hear more about the SELF. He should take in-

structions from a good teacher regarding the formula 'That thou art.' The word 'That' denotes the Lord who is joined to Mâyâ, but aims at that Nirgunâ Brahman whose attributes are Truth, Knowledge and Beauty—Symmetry or Harmony. The word 'Thou' denotes the Jîva who is subject to Avidyâ, but aims at that Kûtastha (or Supreme one) who is Nirguna, and subtile in his nature, and who is known as Pratyagâtman. The other word 'art' while denoting the identity of Jîva and I'sa', virtually aims at that of Kûtastha and Brahman. By hearing this from his teacher one frees himself from the ignorance of the Self. By means of discriminative knowledge produced by constant reflection on these teachings, he frees himself from doubts, and then through the world of Brahmâ, gradually attains Moksha which knows no rebirth. He enjoys comfort after he has known that 'I am the Pratyagâtman who is the witness of the body, Indriyas, Manas, Buddhi, and the Void; and who is free from decay.' When the superimposition of Self on the body is known by means of the knowledge of the identity of the Self and Brahman, he enters Brahman through the sun and enjoys bliss. Only when one knows the decayless and deathless Self whose nature is Sat, Chit and A'nanda, is he saved from sinking in the Ocean of Samsâra, subject to decay and death. Knowledge is extolled, and the study of Vedas and Vedântas, and the performance of various ceremonies, sacrifices, devotion, pilgrimage, siddhis, etc., are said to be useless without the dawn of self-knowledge. Desires which are worldly and heavenly, are said to linger in the minds of men and devas only until the dawn of the knowledge of Brahman. After acquiring the knowledge "I am Brahman," one is freed from ignorance and doubt, and also from all Sanchita Karma. He then becomes pure. He who knows that he is not Annamaya, not Prânamaya, not Manomaya, not Vijnânamaya, not even the fifth which is A'nandamaya, in the state of deep sleep; but that he is the sixth one who is the Brahmic-self, full of bliss; (such a man) at his death, reaches, through the path of the Devas, the seat of Brahman, even though he might only lead an ordinary life in this world. One should know that he is not the elements or their qualities, but he is that Sat-chit-ananda which is back of all affects and causes."

Then follows the teaching of the Advaitic doctrine of superimposition. Then the three theories of Vedânta, A'rambha, Parinâma, and Vivarta, are considered. It is said that all these

three theories are true and that they should be studied in their due order. But the second one, known by the name of Pariṇâma, or evolution, is taught as the most acceptable of all. Kâmya-Karma and Saguṇopâsanâ with selfish motives, are deprecated.

"Jnâna is said to be of two kinds, *viz.*, Svarûpa and Vritti, Their subdivisions are shown below—



S'arûpa is Parabrahman, the non-dual. It should be known first indirectly and then directly. The Universe—movable and immovable—and its cause—Mâyâ and I's'vara—are false from the standpoint of the true Brahman.

At the beginning of the Upâsanâ Kânda, Brahmâ says: "I have now heard the Jnâna Kânda, and I think I have nothing more to hear." Then Dakshiṇamûrti replies: "Thou hast known very little, because thou hast only heard the theory, thou shouldst hear the Upâsanâ Kânda, and then know how to put

those theories into practice. The same question is put at the beginning of the Karma Kânda, and Brahmâ is there told that he has still to hear the Karma Kânda to enable him to practise more and more, and to realise the Truth. So, a knowledge of the theory, a knowledge of the methods of practice, and direct realisation by practice, are three different things, and they are respectively taught in the Jnâna, Upâsana, and Karma Kândas of the Tattvasârâyaṇa.

The Advaitins are mostly satisfied with the Jnâna Kânda alone, or in many cases with the portions of it treating of Nirgunâtîta Brahman; whereas the Vis'ishtâdvaitins are fully satisfied with the Saguṇa portions of the three Kândas; but the Anubhavâdvaitins are satisfied only with both the Saguṇa and Nirguṇa portions of the three Kândas. This is one way of expressing their differences. We may also put the same in another form. The Advaitins are satisfied with the mere theoretical knowledge of the Nirguṇa and the Nirguṇâtîta; and hope thereby to attain Jîvanmukti. This is very aptly compared to the satisfaction of a man who, seeing the reflection of a mango in the water of a tank feels that he requires nothing more. The Vis'ishtâdvaitins are satisfied with the knowledge, practice and direct realisation of the Saguṇa. Whereas the Anubhavâdvaitins are only satisfied with the knowledge, practice and direct realisation of the Nirguṇa Brahman. They do not mind the Saguṇa and the Nirguṇatita, as through the former liberation cannot be secured and as the latter is beyond the reach of speech and mind. The Anubhavâdvaitin works on with his Nirguṇa until his Jivanmukti and Videhamukti are ensured.

THE ABSTRACT OF THE UPA'SANA' KA'NDA.

The Jnâna-Kânda ends with S'ravaṇa and Manana (*i.e.*, with hearing and reflection). The aspirant should practice meditation (or Nididhyâsana) after obtaining the discriminative knowledge "I am Brahman"

by means of Manana (or reflection). Upâsana is nothing but constant meditation on the identity of Self and Brahman. This meditation called Nididhâyasana entirely removes Viparyaya (*i.e.*, obstructions, errors or misconceptions). As intensely and rapidly as meditation is practised in the manner herein taught, so intensely and rapidly does the Light (or Jyotis) manifest. According as the manifestation of Light is, so is the removal of veils. On the entire removal of veils, the aspirant gets a complete view of the supreme Light, and experiences full bliss after overcoming all sorrows. Owing to the identity of the thing meditated upon and himself, the aspirant attains liberation in life, being freed from sanchita and âgamî karmas. Just as knowledge is enforced in the S'ruti by means of commandments, even so is Upâsanâ, undoubtedly, enforced in the S'rutis. This Upâsanâ, coupled with Jnâna, being the seventh stage of Yoga, the wise do not see any difference between the meditator and that meditated upon. That Nirguṇa Brahman which is the source of Mâyâ and all other effects, and which is the final peace, is verily said by the S'rutis to be the only Being to be meditated upon. He is liberated who meditates thus: "I am that Non-dual Brahman which supports all, which needs no other support, and which is centred in Praṇava. Just as Brahman, which was originally devoid of parts, or differentiation, ultimately became Jîva by the process of evolution, even so does the differentiated Jîva become Brahman by means of this Yoga (or Upâsanâ). This very same Upâsanâ or the highest meditation on the identity of the Self and the Supreme, is taught by means of Gâyatrî and other mighty mantras. That meditation whereby the identity of the meditator and the thing meditated upon is accomplished, is the only means of self-experience. The Vedânta holds that he who knows Brahman perfectly well, is the only one who is entitled to practice this meditation. The method, or process, by which this meditation is carried on, is also given in full detail. During meditation, the mind, on account of its previous impressions, will run after external objects. The wise man should then repeatedly meditate upon Brahman by controlling the mind by means of arguments and non-attachment. He will not feel the practice tiresome as he will soon experience bliss. When, by the practice of such meditation, Jîva is absorbed in Brahman, then the Prânas which support the Jîva are agitated. When Prâṇas are absorbed, the Nâdis, which support the Prânas, are agitated. When Nâdis are absorbed, the body which supports the Nâdis, is agitated. Just as when a pole firmly fixed in the ground is agitated, the ground also shakes,

even so the bodies are shaken and exhausted. But such indications are seen only in those practitioners who are slow and middling. Whereas in the case of the practitioners of the highest order, no such indications are seen because they do not need great efforts in controlling the mind. If the practitioner meditate upon Paramâtman by conceiving Him as bright as the midday Sun, then he becomes capable of pervading everything like the all-pervading ether. The S'rutis and Smritis teach this very idea in the words "as one wills so he becomes." Let one hear the meanings of Mahâvâkyas constantly and let him also intensely reflect upon those meanings continually, he can never hope for liberation without this Upâsanâ. By the knowledge of the identity of Self and Brahman, the mind can never be absorbed (or annihilated), but it can, by means of this meditation (or Upâsanâ), be absorbed with the Prânas and Indriyas along with it. By this meditation on the Self as the Brahman which is back of the universe, the Self, will, naturally, take the form of the undivided bliss, and the veil of darkness will be removed, as self-effulgence will then begin to spread itself on all sides. Let it not be doubted that that Nirguna which is beyond the reach of speech and mind can be conceived of by the mind. We are not speaking here about that Nirgunâtîta which is formless and which is back of the Nirguna, because It can never be grasped by the mind. The Nirgunâtîta is the one which even transcends the moksha state. We speak of that Nirguna alone, which is non-dual and Sat-chit-ananda by nature, and which is the seat of moksha itself. If this Nirguna Brahman be meditated upon as directed with a pure mind, then by that, the knot* of the the heart will be entirely broken. No amount of hearing about the non-dual nature of the self and no amount of reflection will ever enable any one to realise that Brahman without this meditation on Brahman. Hundreds of S'rutis and Smritis proclaim the necessity of Brahmadhyâna. Then, how can one directly cognise Brahman by mere argumentation? Deplorable indeed is the ignorance of people who profess to follow the Vedântic teachings which pre-eminently urge the necessity of meditation, and who, at the same time, contend that knowledge alone is sufficient for moksha. By this Upâsanâ alone can one destroy the various kinds of distractions and veils, and by it alone can one annihilate the mind, and attain Jîvanmukti. Even some among those who know this perfectly well, are deluded. They think that after the dawn of knowledge, nothing more has to be done. After duly considering

* S'rîdhara says that this knot is Ahankâra or egotism.

what is secondary and what is essential, the wise have come to the conclusion that knowledge is secondary, and Upâsanâ is essential. If one will not admit that knowledge is secondary to Upâsanâ, then surely will his Indriyas become wayward. Owing to such waywardness, many sins will be committed. What is the use of his knowledge when he commits all sorts of sins? If knowledge is considered secondary, then it is used for purposes of Upâsanâ by means of which the waywardness of Indriyas can be arrested. In the S'rutis it is declared: 'that the disciple ought to hear the teacher only after beholding (the self), that he should then reflect on those teachings, and then alone should Nididhyâsanâ (or abstract meditation) be practised.' When such is the declared order, how can one say that S'ravana or hearing is the last thing? The knowledge necessary for Kramamukti is obtained by S'ravana. The perfect knowledge necessary for Jîvanmukti is obtained by Upâsanâ. The best among the wise, who alone know the method of realising the SELF in the S'âstraic way, attain Jîvamukti by their practice, and not others who cheat the world. They are cheats who say that that formless Brahman which is beyond the reach of speech and mind, can be reached by words, that IT is endowed with privative attributes, that IT should be known by those who desire Moksha; and who also say that that Brahman whose form is Intelligence (or Light) is Saguna and that IT is, on that account alone, fit to be meditated upon. Those who thus discourse upon the Arûpa Brahman, having lost their intellect, are sure to fall into miseries owing to their waywardness. The Jîvanmukta who meditates upon the identity of Self and Brahman, reaches that Arûpa, on the loss of his Prârabdha body. The wise man shall, therefore, with the Idea "I am Brahman" meditate upon that Nirguna Brahman whose form is intelligence, and who is the object of perfect knowledge. That Brahman which is recommended to be known should alone be meditated upon. That which is not recommended to be meditated upon is the one which cannot be known."

THE ABSTRACT OF THE KARMA KANDA.

"In the S'rutis and Smritis are mentioned three kinds of Karmas (or religious practices), *viz.*, Nitya (obligatory), Naimittika (occasional) and Kâmya (optional or those performed with motives). Out of them, the Kâmya Karmas are to be rejected altogether by those who desire moksha. Naimittika Karmas ought to be performed even by Yogins who are Jîvanmuktas, and the Nityakarmas ought to be performed either for the good of the world or for one's own good. Agnihotra and

others, are Nityakarmas, and they ought to be performed for preserving one's own A's'rama or order of life. Until the Jîvanmukta reaches the state of Ativarnâs'ramin (*i.e.*, one who has risen above castes and orders of life), and until he attains Videhamukti, he ought to perform Nitya Karmas. Because the highest liberation called Videhamukti depends upon the performance of Nityakarmas, it follows that that Mukti is born of Karma. Or because that Mukti is attained by means of Nirvikalpa and other Samâdhis, it is said that it is born of Karma. That Samâdhi which should be performed by a Jîvanmukta and which is even superior to Upâsanâ is a mental Karma. Even Upâsanâ which is only a form of meditation is a mental Karma. What will Jnânins attain if they will neither practice dhyâna nor that samâdhi which removes samsâra? The Upâsakas, too, without considering their own downfall, neglect the Karmas pertaining to their respective order of life. Nitya-Karmas, etc., are the external Karmas, and Samadhi the last internal Karma that should be performed for the sake of Videhamukti. He who does not perform his Nitya-Karmas loses his caste status, and he who has no such status is not entitled to Mukti, even nominally. Only he who belongs to his A's'rama or order of life, is allowed to undergo S'ravana, Manana, and Dhyâna, but not that sinner who is devoid of any discipline. Those who, on account of their delusion, do what they like of their own account, after neglecting the observance of duties pertaining to their order of life, are said to be violators of Vedic injunctions. Even though one has attained Jîvanmukti, he has to meet with sorrows. To remedy those sorrows he is ordained to follow the observances pertaining to his order of life to the very end of his life. By merely following the observances pertaining to the order of life to which one belongs, sorrows cannot be remedied. They can only be remedied by Samâdhi, and Samâdhi is impossible without the help of some A's'rama. Even a Jîvanmukta should always perform Samâdhi along with his A's'ramâchâra for the sake of attaining Videhamukti. Whether he be student, householder, hermit, or Ascetic, one should, until he forgets his body, diligently perform the Karmas pertaining to his A's'rama. All those that do not perform the unselfish deeds that are ordained by the S'rutis and Smritis, are sinners. It is not right to say that because a Jîvanmukta does not desire to secure Videhamukti, his observing the Karmas is useless. Even if such a Jîvanmukta neglect his Karmas, he will become wayward, will meet with downfall, and will then become the chief among the Violators of

Vedic injunctions. If you hold that it is reasonable to say that ignorance is the cause of bondage, and knowledge that of release, but that it is not reasonable to say that Karma is the cause of both bondage and release, then hear the reply: The cause of bondage is the action done with desire or motive; the cause of release is the desireless action which is never to be deprecated. By the Upâsanâ spoken of before, one becomes the knower of Brahman (or Brahmavid).* For attaining the conditions of Brahmavidvara, Brahmavidvarîya, and Brahmavidvarishtha, one should, with Vairâgya, perform the higher Samâdhi known as Nirvikalpa, Nissamkalpa and Nirvrittika respectively. He who thus reaches the condition of Varishtha and remains in the seventh stage (or Bhûmi), will in a short time attain the Nirvâsana state. That is the Nirvâsana state which is beyond the reach of all speech and mind, which is devoid of all pairs of opposites, and which can only be described by negations. Of what use is that unknowable and unknown to the hearer now, when it is impossible to describe it by authorities or reasoning. One should therefore understand that Brahman alone which can be directly cognized by means of Samâdhis, which is the true knowledge and bliss, and by which Moksha is attained. He whose mind is absorbed in that Brahman, whose form is one undivided bliss, and which is motionless, is, undoubtedly, liberated. The Videhamukta enjoys permanent self-bliss by means of the highest Samâdhi. He does not experience anything else—no, not even in the least—than self-bliss. By the experience of self-bliss alone that Muni (silent man) attains supreme peace and rests extended on the ground like Ajagara (a huge snake), having reached the condition of Varishtha. Then having attained Videhamukti, he gives up even his observances of customs like a child, a madman, or a ghost, and becomes motionless. That is a great man in this world who has so forgotten his body as not to feel the effect of Prârabdha which has been completely worked out. By Karma is Karma generated, by Karma is Karma destroyed, and by Karma is attained Akarma (or absence of Karma) by means of which is attained that bliss which is due to no karma whatever. Some Karmas are to be rejected, some are to be accepted and some are such as are not to be rejected or accepted.† The seed of akarma is

* See foot note on page 45 of the translation, for the words Brahmavid, vara, varîya, and varishtha.

† Literally, performed, as the Bhagavad Gitâ says, without attachment, or thought of the result. The doer has nothing to do with the result of the deed.

karma, and the seed of karma is akarma, hence the wise man should always depend upon both. When Jîva who is the doer is totally lost, by means of Samâdhi, in Brahman which is mere Intelligence (or Light), which is devoid of doubts (or volitions) and which is eternal, then, whatever may be the effects of merits and demerits of the doer, all of them become extinct. There is no doubt of this. Thoughts, devotions, yogas, meditations, bodies. Samsâra, Indriyas, Manas, Prânas, A'varana, nescience, intelligence, matter, animal species, men, devas, Brihaspati, Brahmâ, Vishṇu, S'iva, Prakriti and the whole universe are due to Karma alone. He is liberated who, fully knowing this, avoids Karma by depending upon Karma. Karma is capable of releasing him who is bound to this Samsâra by Karma, in the same manner as the elephant which has fallen into the pit can be raised by another elephant. What is the use of Vedântic knowledge to him who is subjected to samsâric pains, and who yet will disregard Samâdhis. That Karmin is very rare in this world who, having cast off Ajnâna (ignorance), A'varaṇa (veil), and Vikshepa (projection of thoughts), which are the seeds of samsâric pains, remains, by means of Samâdhis, as mere SELF. To those who diligently perform obligatory rites such as Agnihotra, etc., and who also perform the internal Karma called Samâdhi, there will be no decay whatever. He who has reached the condition of Jîvanmukti, shall perform, until his death, the obligatory rites, and Samâdhi Karma. If that wise one desires to attain Videhamukti, let him always perform Samâdhi by depending upon the Hundred and eight Upanishads."

From many facts connected with the subject we are led to conclude that this great work is the basis of all the Hindu systems of philosophy. It has frequently happened that the commentator has made the problem appear more difficult by his self-coloured explanations, and it is merely in these explanations of the great basic truths that lie the differences between the six systems, which seem so much at variance with each other. Each of the great teachers chose a portion of the whole truth as his great truth; he amplified it and clothed it in symbolical language; he quite ignored the truths he did not choose to explain.

With this introduction of the work itself, let us now turn to

the meaning of the allegory and its teachings, and first we will consider the

SYMBOLISM.

Râma is said to have been a full incarnation of Vishṇu. He, together with his consort, Sita, stands as the Second Logos personified: he as Purusha; she as Prakriti. In Theosophical teachings He is A'nanda of the trinity Sat-ânanda-chit. The Vedântins place the three in a different order, Sat-chit-ânanda, and this difference of arrangement causes some confusion in the minds of students. Râma means *Bliss* and his consort *Self-bliss*. He represents the essence of bliss—the spiritual side, and she the more personal quality. Râma is also said to represent the phase of intelligence—chit. This I think may mean that in his waking consciousness he stood for the Third Logos to which the causal body in man corresponds, while in Samâdhi he was the Second Logos, represented in man by the Buddhic principle, the Self-conscious centre. He certainly showed himself to Hanûman as the Saguṇa Brahman, the form or intelligence side of the Logos, but generally he represents the Nirguṇa or formless phase.

Sîtâ is the higher Prakṛiti, inseparable from Râma, and herself divine.

Hanûmân, the monkey, represents the higher Manas. He was a celibate—a Brahmachârin—all his life. There seem to be two kinds of monkeys; one, ordinary monkeys, representing the Lower Manas, or rather, the Kâmic body—sensations chiefly. They wander hither and thither and are incapable of continuity of action or thought. They must be controlled. In the S'ivânandalaharî, verse 20, a work attributed to S'ankarâchârya, this mind is compared to a monkey in words like the following: "This mind, the monkey, always roams about the forest of delusion (Samsâra), instantly jumps from one branch of desire to

another, and is always restless, going from one to the other of these as it likes. O Lord! be pleased to bind this mind with the rope of my devotion and keep it under thy control."

The symbolic Hanûmân is the Lord of the lower manas; the Higher Manas which curbs its activity. By placing the Manas, in devotion, on Râma, or Krishna, it becomes one-pointed—that condition which, in the Bhagavad Gîtâ is called the austerity of the Mind: "Mental calmness, equilibrium, silence, self-control, purity of nature", (p. 149). All this was Hanûmân; a great general, a wise counsellor in action, a devotee who carried only the image of Râma in his heart, one-pointed in mind, pure in life. And of him Râma said that none was so worthy to receive his teachings. Verily, it is to the higher Manas, or through the higher Manas, that all great teaching must come. Hanûman, also, is sometimes called meditation, or concentration.

Judging from Hanûmân's words of adoration and his questions, he had already reached the stage when he must realize the Saguṇa, or form side of Brahman. And Râma's chief effort is to lead him to the contemplation, the worship and the realization of the Nirguaṇa Brahman, that which is without form, without qualities, but not the attributeless the Nirguṇâtîta Brahman, for this last is not to be realized. He says the way is fourfold. By action, karma; by jnâna, knowledge; by bhakti, devotion; and by yoga, realization. These four methods should be followed by all. Neither is of more importance than the others, for all are necessary. But one may say that one is lowest, karma, the mere performance of prescribed rites, another is highest, yoga, the summit of realization, and the others, jnâna and bhakti, lie between. The faithful performance of duties, (karmas) which includes the effort to understand why they must be done, leads to knowledge (jnâna), knowledge to devotion (bhakti), and devotion to realization (yoga). Each has its proper

place in man's evolution and each is equally necessary for the building of the perfect man.

The first chapter contains only a description of Râma's surroundings, and of his highest form of meditation. In the second chapter Hanûmân asks for instructions, and Rama enumerates the 108 Upanishads as the works wherein such teaching is to be found.

In the third chapter is an exceedingly instructive discourse on the nature of the Jîva. It is declared to be dual in its nature: the one part eternal in its essence; the other—the outward, having bodies—is of a transitory nature: The higher is called the "witness": (the Higher Self, a word familiar to students of the Bhagavad Gîtâ) The other is the reincarnating Ego, the consciousness in causal body. Then Râma goes on to speak of meditation. He declares that the "source of all beings is of its own nature capable of being known and then meditated upon," and that there are three methods of meditation. The first is the contemplation of an effect and its cause; the effect being the direct outcome of the working of active causes. The second method is that of contemplation of cause and effect and then a dwelling upon the cause as that, only, which it is of value to know. The first is for the aspirant to self-devotion; the second for him who has begun the practice of it. The third method is a confounding of things and leads to wrong understanding and in the end, to annihilation. Here, of course, the Self to be meditated upon is man's Higher Self.

The fourth chapter deals with the nature of a Jîvanmukta. The necessary condition to Jîvanmukti is the destruction of Rûpa Manas.—the withdrawal of the consciousness into the Ego (causal body).

Chapter V. deals with the nature of the Videhamukta and gives rules by which that state is attained. Before Videhamukti is reached, Arûpa Manas must be destroyed. Here we see the

transcending of the Ego—the breaking of the confining shell—for the centre (the Buddhic consciousness) is no longer in need of limitation.

The sixth chapter teaches the methods by which each of these states may be reached. By rejecting the impure mental impressions, and cultivating pure ones, by gnosis, and by destroying Kâma Manas.

In the seventh chapter the seven stages of knowledge are described and their differences explained. Also the seven stages from ignorance to contentment, and the seven states from Brahman to Vikâra.

The eighth chapter deals with the six Samâdhis, and the proper observances for each stage of development are specified.

The ninth chapter gives a clear idea of what the life of a man should be. All his religious and other duties are specified for the particular grade to which he may belong. It is certainly true that even now, in India, men's lives are guided to a greater extent than a Western mind can comprehend, by the observances prescribed for their caste. These are what the Hindu calls Karmas. The Western idea is more general. We have prepared all these conditions in our past stages of evolution, and it is true we come back just where we must work them out; the Hindu considers the duties pertaining to the family and caste to which he belongs as the inevitable working out of the Karma. The tenth chapter deals very fully with Karma in its several aspects and also with the two lines of teaching on the working out of Karma. These two chapters should prove of the greatest interest to students of Theosophy, as should, also, chapter XI., in which is described the natures of the four classes of devotees, with its three groups each representing a modification of one of the three guṇas. For instance, the three classes of Karma Yogins would represent those in whom the Tâmasic, Râjasic and Sâttvic qualities predominate. Râma, having instructed Hanûmân, the

Higher Manas, thus far, makes him realise the Universal Self, the Saguṇa Brahman. Having realized Saguṇa Brahman he is to strive toward the higher ideal and all the further teachings tend toward a realization of the Nirguṇa Brahman.

A careful study of the Râma Gîtâ will well repay our members They will find amplification of much of the teachings already given out and valuable hints for self help and for study. The methods are carefully described, in considerable detail, and the consecutive stages are indicated.

The translator begs the indulgence of the readers for what ever may be faulty in his work, for he has done it for the Society and only with the desire to help earnest students. In the same spirit I offer these few suggestions.

N. E. WEEKS.

PREFACE.

We learn from the Râmâyana and other works that S'rî Râma was a perfect model of humanity. He taught both by precept and example and was equally balanced in everything. Râma has been rightly compared by an old author, to a piece of sandal-wood, because we know that all its particles smell equally sweet. Where is to be seen a more moral and spiritual king than Râma whose life was as exemplary in filial and fraternal affections as in love for the people he ruled over, and where is to be seen a more staunch and devoted follower and a more deserving *chela* than Hanûman who was taught this precious Gîtâ which is the most advanced of the teachings on the practical Science of Soul. The one noteworthy feature of the teachings of S'rî Râma is that he advocates, throughout, the idea of a universal religion, not in theory alone but in practice also.

RA'MA GI'TA', consisting of one thousand verses, forms part of the second or the Upâsanâ Kânda of Tatvasârâyana, an invaluable Itihâsa now published for the first time in Telugu characters. From a close perusal of it we find, that the 108 Upanishads are classified in that work, under three heads, *viz.*—(1) those pertaining to Jnâna, (2) those referring to Upâsanâ and (3) those treating of karma. The first or the Jnânakânda contains numerous disquisitions on those Upanishads that fall under the first head. The second or the Upâsanâkânda, and the third or the Karmakânda, contain likewise lengthy discussions on those Upanishads that respectively fall under the second and third heads. Tatvasârâyana gives thus a very exhaustive treatment of all the 108 Upanishads comprising the whole range of the Vedânta. Each Kânda is divided into 4 pâdas of 25 chapters each. The whole work thus consists of 24,000 slokas and 300 chapters. The great Appaya Dîkshita, the commentator of a portion of this work, speaks of its merits in the following terms:—

"What benefit are the learned going to derive from other Sâstras when they have completely mastered Vasishtha's Tatvasârâyana—a rare work in this age of Kali, treating exhaustively of Vedânta alone, containing as many thousands of Slokas as there are letters in the Gâyatrî, consisting of three Kândas written in a lucid and simple style, explaining all the sacred and secret meanings and thereby setting right heterodox notions and exposing the fallacies and errors of unsound doctrines."

From very ancient times several commentaries are said to have been written on the Brahma-sûtras by several great men. The followers of some of the later commentators are known as Dvaitins, Viśistâdvaitins, Śuddhâdvaitins, Śivâdvaitins, Advaitins, &c.

There is yet another system of Vedânta. It is called the Anubhavâdvaita or the practical system of Advaita. This system has its Prasthânatraya based on the authoritative interpretations given to the Vyâsa Sûtras and the Upanishads in the Tatvasârâyana. Besides having its own Prasthânatraya this school of Vedânta has a very large and hitherto unpublished literature worthy of being carefully studied by men of culture. The votaries of this system seen here and there in Southern India, follow the S'râuta-sânkhya and Yoga in their highly developed forms. These Sânkhya and Yoga systems are very elaborately treated of in their literature. The Anubhavâdvaitins have for their highest authorities (1) the S'rutis, *i.e.*, the 108 Upanishads with their commentaries, (2) the three Kândâs of Tatvâsârayana, in the first of which is contained the Vyâsa-Sûtra-Vritti and in the second of which is contained the Râma Gîtâ, and (3) the teachings of ancient Rishis diffused in several other works. Besides, they have equal regard for the Karma, the Jnâna, the Bhakti, and the Yoga Mârgas. According to their teachings even Jîvanmûktas of the highest type, as long as they live, should observe the Varnâs'ramâchâras and perform the Nitya-karmas; have faith or Bhakti on the Nirguna Brahman; constantly meditate on the teachings of the 108 Upanishads and practise Âtma yoga. They prefer the Grihastha or the second A'srama to the Sanyâsa or the fourth A'srama. They have faith in the teachings of the Rishis only but not in those of others. Some of the most

important MSS. belonging to the Anubhavâdvaita system are preserved in the Government Oriental Library, Mysore.

Vyâsa-Sûtra-Vritti is a dialogue between Dakshinâmûrti and Brahmâ, contained in the first 17 chapters of the second Pâda of the first kânda of Tatvasârâyana and is commented upon by the famous Appaya Dîkshita, the author of 104 works. This commentary is known by the name of Adhikaranakanchuka and concludes with the following observations :

"Many works treating of the S'aiva and Vaishnava doctrines and many others treating of the Advaita system, have been written by me—all of them from the standpoint of the respective sects. But this work alone is written by me for spiritual benefit, because it contains all the secrets of the Self."

Râma Gîtâ bears the same relation to Tatvasârâyana as Bhagavad Gîtâ bears to Mahâbhârata and comprises 18 chapters whose contents in brief are given below.

Those who are unacquainted with Sânskrit, especially the Western readers, will, no doubt, find it difficult to understand the technical terms that occur in the contents as well as in the body of the work, but their difficulty will be partly removed by constant perusal and partly by the aid of footnotes that will be given in their appropriate places.

CONTENTS.

RA'MA GI'TA'.

CHAPTER I.

S'ri Gurumûrtî said :

I am extremely delighted to narrate to you the most wonderful and divine Râma Gîtâ ; hear, O, Brahman ! with an attentive mind. (1)

The beautiful city of Ayodhya possessed of all the necessary requisites and surpassing the very abode of Brahman, is as celebrated as Vaikuntha. (2)

Therein shines the excellent royal garden bright with all the seasons (of the year), filled with all the trees and frequented by all the birds ; (3)

Adorned with beautiful ponds, wells and tanks, and capable of allaying all sorrows and bestowing all bliss. (4)

In the centre of it shines, with the splendour of a crore of suns, a hall adorned with precious stones, supported by the chief gods in the shape of many golden columns ; (5)

Whose shafts shine with the S'ruti texts in the shape of diamonds, with which they are set ; and whose cornices, likewise, blaze with the grand letters (of the alphabet) in the shape of strings of pearls overhanging their tops. (6)

The bases (of the columns) set with Vaidûrya,* represent the multitudes of Maharshis (great sages), while the well-adorned arches and Kadalî† trees represent the Purânas and Smritis. (7)

Likewise the broad mirrors represent the different kinds of Vidyâs.‡ The (ceiling of the) hall is decorated with silken and other

* Vaidûrya—one of the nine kinds of precious stones. It is of a dark-blue color.

† Kadalî—a superior kind of plantain tree.

‡ Vidyâs—the Satya, Dahara, Sândilya, and other Vidyâs mentioned in the Upanishads and the Brahma Sûtras.

superior tapestries representing the Mahâmantras (great Mantras or incantations); (8)

With various kinds of pictures representing tranquillity, self-restraint and other good qualities; and with Mâlatî (Jasminum grandiflorum), Mallikâ (Jasminum Zambac) and As'oka* flowers, representing dars'ana, † S'ravana ‡ and other Sâdhanas; § (9)

And supplied with sandal-paste, Agaru-unguent || and camphor in the shape of Sânkhya, Yoga and Samâdhi respectively; with varieties of fruits and flowers in the shape of chidânanda (intelligence-bliss) and other vrittis (modifications); (10)

With betel-holders (containing betel-leaves, areca nuts, spices, etc., ready made for use), cloves, etc., in the shape of high devotional feelings; with several golden vessels in the shape of Nishkâma-karmas; ** (11)

With varieties of incense and ceremonial lights in the shape of Svadha and Svâha †† offerings; with various golden seats in the shape of superior Yantras; ‡‡ (12)

Also with various kinds of music in the shape of the eightfold Yoga; with tasteful dishes of food (of six kinds of taste) in the shape of ambrosial A'tmic bliss; (13)

And with various other requisites that can only be seen by means of penance performed in several previous births and that are incapable of even being thought of by the mind of Viśvakarma (the celestial architect). (14)

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* Asoka—a kind of tree which yields red flowers.

† Darśana (cognising of the individual self or pratyagâtman); the first of the four Sâdhanas insisted upon as the means by which one ought to realise practically the teachings of the Vedânta. The three other Sâdhanas are S'ravana, Manana and Nididhyâsana.

‡ S'ravana: After one perceives, through meditation, the individual Self, he should hear from the Guru about the identity of that Self and the universal Self. This is S'ravana.

§ Sâdhana: means of attainment. Theoretical Vedânta has four other Sâdhanas different from these.

|| Agâru is a kind of tree like the sandal.

** Nishkâma-karmas: acts done without any motive or without any desire for their fruits.

†† Svadha is what is offered to the Pitris by means of water. Svâha is what is offered to the Devas by oblations given through fire.

‡‡ Yantras are different diagrams used in both white and black magic.

In the centre of such a hall, the like of which will not be found anywhere in the 14 worlds or in any of the past, present or future periods of time, shines the excellent and great royal seat of gold adorned with strings of diamonds, vaidûryas and pearls. (15-16)

It (the royal seat) is ever shining there because of its being (occasionally) occupied by S'rî Râma who is attended by Sîtâ, Bhârata, S'atrughna and Lakshmana; (17)

And praised by Brahma and Saraswati, Sanaka and other sages, Vasishtha and other Rishis, S'uka and other devotees and several other great sages. (18)

He (S'rî Râma) would sometimes give instructions in the Vedas to those disciples who are desirous of Vedic study; sometimes give lessons in logic, grammar and the supplemental S'âstras; (19)

Would sometimes initiate those who are highly advanced, into the secret meanings taught by the Vedânta; at times be immersed in communion with his SELF; and at other times be bent upon enjoying A'tmic bliss. (20)

He illuminates every day:—the golden crown set with diamonds, *vaidûryas*, emeralds, sapphires, etc., by His head; (21)

The pair of pendants that are as brilliant as the Sun and Moon, by His ears; the pair of golden bracelets, by His upper arms; (22)

The sets of rings, by His fine fingers; the garlands of large-sized pearls, by His neck and breast; (23)

The soft silken cloth, by His waist, thighs and knees; and the pair of anklets, by His feet resembling the fresh lotus. (24)

Even there, the lotus-navelled S'rî Râma, the Lord of the Universe, bearing in His hands the Conch-shell, the Discus and the Club,* went into communion with His SELF. (25)

The Lord who is never lonely on account of worldly and spiritual matters that ever engage His attention, now withdrew His mind into loneliness. (26)

Thereupon Brahma and others as well as Lakshmana and others who understood the inclinations of others, quietly withdrew therefrom, and all, except Hanuman and the Gate-keeper, went out. (27)

* The conch-shell, the discus and the club respectively represent the Ahankâra, the Manas and the Buddhi.

Then Ravana's enemy (Râma), seated as He was in the Padmâsana* posture, withdrew all His senses from their (respective) objects; (28)

Firmly fixed His mind on that Nirguna Brahman † which is declared in all the Vedântas and which is unconditioned and undecaying and which is the concentrated Sat-Chit-A'nanda (Existence-Intelligence Bliss); (29)

And then by readily entering into Nirvikalpa Samâdhi ‡ (He) immersed Himself in that Ocean of undivided Bliss; (30)

Where nothing else is seen, nothing else is heard and nothing else is known except the Supreme Blissful SELF. (31)

* Padmâsana: one of the four principal postures in Yoga. In Ch. I., Verse 45, of Hatha Pradîpika it is described thus:—Place the right heel at the root of the left thigh and the left heel at the root of the right, cross the hands behind the back and take hold of the toes, the right toe with the right hand and the left toe with the left.

† Nirguna Brahman: Vedântas treat of Brahman as Saguna (having attributes), Nirguna (having negative attributes) and Nirgunâtîta (having no attributes).

Saguna has personal form and is endued with all conceivable good qualities,

Nirguna has no personal form and has no attributes except Sat (Existence), Chit (Intelligence) and Anânda (Bliss) as opposed to Anrita (non-existence). Jada (non-intelligence) and Duhkha (non-bliss).

Nirgunâtîta is attributeless and is unknowable.

‡ Nirvikalpa Samâdhi: One of the six grades of Samâdhis known as Driśyânuviddha, S'abdânuviddha, Nissankalpa, Nirvikalpa, Nirvrittika and Nirvâsana.

Samâdhi, to quote from the Theosophical glossary,—"is a state of ecstatic and complete trance. The term comes from the words Sam-âdha, 'Self-possession.' He who possesses this power is able to exercise an absolute control over all his faculties, physical or mental; it is the highest state of yoga."

The Saraswatî Rahasya (the 106th Upanishad) says: Of the five factors, 1. Existence, 2. Intelligence, 3. Bliss, 4. Name, 5. Form, the first three pertain to Brahman and the next two to the Universe. Discarding names and forms, one should rest in Sat-Chit-Ananda (Brahman). This is done by the help of the aforesaid Samâdhis.

In Driśyânuviddha Samâdhi (where all forms are discarded) the aspirant realises Brahman as the Universal Light, without noticing the various forms with which different objects appear to the eyes. He notices the subject alone everywhere and that as Supreme Light.

In S'abdânuviddha Samâdhi (where names are discarded), the aspirant overcomes in his mind the differences caused by names.

In Nissankalpa Samâdhi he gets the mind freed from sankalpas (ponderings or desires); in Nirvikalpa the mind is freed from Vikalpa or doubt; in Nirvrittika it is freed from its Vrittis or modifications; and in Nirvâsana it is freed from Vâsanas or impressions,

Then Râma with all His organs delighted by the enjoyment of that Bliss, came out of His Samâdhi, being induced to do so by the germs of consciousness pertaining to His function of preserving the Universe. (32)

Thereupon Vayu's son Hanûmân, of great intellect, knowing that Râma had come out of Samâdhi, approached Him with joined hands; (33)

And with a downcast face indicating modesty, prostrated at his feet like a tree felled to the ground, and worshipped Him, in the manner ordained, with arghya (oblation), pâdya (water to wash the feet) and all the rest. (34)

Then, having, with devotion and attentiveness, pleased Râma, Who was intent upon teaching spiritual truths, Hanûmân, with words soft and clear, addressed Him with much concern: (35)

O, Râma! Thou art the Supreme SELF Whose form is made up of Existence, Intelligence and Bliss. Thou alone art the cause of creation, preservation and destruction of all beings. (36)

This much I have ordinarily understood by Thy grace and by the supreme virtue of my having served Thee, but I am now afflicted because of my not having got a thorough knowledge (of the SELF). (37)

The more I think of Samsâra (the unending chain of cause and effect) the more sorrowful I become. Even then, through my desire for comfort, I have been caught in it like a fish by a hook. (38)

Lo! I cannot, even in imagination, get over to the other shore of this Samsâra. The body is ever the abode of diseases and the six kinds of changes* are its attributes. (39)

Even with a body similar to steel, how can one attain to perfection? Our happiness is never in the body, my opinion is that it is elsewhere. (40)

O, Ocean of kindness! This personal form of Thine that Thou, the Omniscient and the Omnipotent, hast, of Thine own accord, assumed through Thy Mâyâ; (41)

* The six kinds of changes that the body is subjected to are: conception, birth, growth, maturity, decay and death.

For the welfare of all the worlds and for the purification of the minds of those that have no desire, should be meditated upon, even by the most learned, within the cavity of the lotus-like heart. (42)

By the highest virtues of my past birth this personal form of Thine has been made visible to my eyes. The other, impersonal one—not visible to the naked eyes, (43)

Devoid of any form, like unto the all-pervading Ether, the most supreme light, the well-known, the ever pure, the Omniscient, the eternal, (44)

The ever free and the imperishable one called the Paramâtman (the Supreme SELF of all)—is that which I wish to know, if Thou hast kindness for me. (45)

If I deserve to be instructed in this and if it will not be tiresome to Thee to spend Thy words, I beseech Thee, O, Lord! to impart the same to me for the realisation of my SELF. (46)

Thus in the glorious Upanishad of RA' MA GI'TA', the secret meaning of the Vedas, embodied in the second *Pâda* of the Upâsana Kânda of Tatvasârâyana, reads the first chapter entitled :

The Description of Ayodhya Mantapa, etc.

CHAPTER II.

S'rî Râma said:

Well done O, Mâruti! thou hast. O, wise one! done well in asking Me about that which is beneficial to the world. This path of salvation from Samsâra is wonderful. (1)

O, Conqueror of foes! thou hast, for the most part, learnt from Me the meanings of the Vedas. Even then I am very much delighted to tell thee now exhaustively. (2)

There is none else equally deserving with thee to be taught the Science of Brahman. What am I to do with the secrets if I do not give them to thee? (3)

Besides thee I do not know of any one who is the source of My pleasure in this world. Come near Me, My hand wishes to feel thy body! (4)

So saying, the chief of the Raghu family passed His hand over Hanûmân from head to foot and began to teach the spiritual truths. (5)

That which is devoid of hunger, etc., of caste distinctions such as Brâhmana, Kshatriya, etc., of such evils as sins, etc.; that which is motionless, full and one without a second; (6)

That which is beyond the three states* (of consciousness), that which is devoid of the five sheaths,† that which is intelligence alone, the Brahman, the most subtle, and the Supreme one devoid of qualities, (7)

Is alone My real and wonderful form and it is firmly established in all the eternal Vedântas. (8)

Thou canst not properly understand it from any texts other than the Vedântas. Among S'rutis, Smritis and Purânas, the most authoritative are the S'rutis. (9)

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* The three states of Consciousness are, 1. Jâgrat or waking, 2. Svapna or dreaming, and 3. Sushupti or dreamless sleep.

† The five sheaths are, the Annamaya, the Prânamaya, the Manomaya, the Vijnanamaya and the Ánandamaya.

Therefore, O son of Anjanâ! thou, who art desirous of getting thyself freed from Samsâra, shalt forthwith apply to the study of Vedântas for the better understanding of My true nature. (10)

The Upanishad, the visible manifestation of the Goddess of Wisdom, is pregnant with all spiritual truths and there is no secret which is unknown to her. (11)

O, son of Pavana! thou, who art scorched by Samsâra, shalt approach her even as a child that is hungry approaches its mother, and in conformity with her teachings, thou shalt question Me regarding My nature. (12)

Hanûmân said:

Tell me, O, chief of the Raghu family! which are the Vedântas and where are they embodied? O, Râma! How many are the Vedas? and O, Râghava! how many are their branches? (13)

Kindly tell me accurately, how many Upanishads are there in them, by a knowledge of whose meaning I will be freed from the bondage of Samsâra. (14)

S'rî Râma said:

O, Hanûmân! I shall tell you the position of the Vedântas; hear straight on. From Me, Vishnu, the Vedas with their supplements, came out as my outgoing breaths. (15)

The Vedânta is firmly established in the Veda even as the oil in the sesamum seed. The Vedas, divided as they are into Rigveda, etc., are four in number. (16)

Many are the branches of the Vedas and many are the Upanishads of those branches. The branches of the Rigveda are twenty-one in number. (17)

O, Son of Marut! the branches of the Yajurveda are nine and one hundred in number. O, scorcher of enemies! One thousand branches have come out of Sâma Veda. (18)

O, Hanûmân! The branches of the Atharvaveda are fifty in number. It is said that for each branch there is an Upanishad. (19)

He that studies one Rik or verse of one of these Upanishads, with great devotion for me, that man attains to the salvation

called Sâyujya* (becoming one with Me) which is difficult of attainment. (20)

Although that salvation called Sâyujya is far superior to the three lower ones called Sâlokya, † Sârûpya‡ and Sâmîpya, § yet it is excelled by the fifth state called the Kaivalya mukti. || (21)

Hanûmân said:

By what means can I attain to this Kaivalya mukti with which one can avoid falling again into the well of this Samsâra? (22)

S'rî Râma said:

(THE TEN UPANISHADS.)

1. Is'a, 2. Kena, 3. Katha-(valli), 4. Pras'na, 5. Munda, 6. Mândûkya, 7. Taittirîya, 8. Aitareya, 9. Chhândogya, and 10. Brihadâranyaka; (23)

(THE THIRTY-TWO UPANISHADS.)

11. Brahma, 12. Kaivalya, 13. Jâbâla, 14. S'vetas'va-(tara), 15. Hamsa, 16. A'runi-(ka), 17. Garbha, 18. Nârâyana, 19. (Parama)-Hamsa, 20. (Amrita)-Bindu, 21. (Amrita)-Nâda, 22. (Atharva)-Sîra, 23. (Atharva)-S'ikha; (24)

24. Maitrâyanî, 25. Kaushitakî, 26. Brihajjâbâla, 27. (Nrisimha)-Tâpinî, 28. Kâlâgnirudra, 29. Maitreyî, 30. Subâla, 31. Kshuri (ka), and 32. Mantrika; (25)

(THE HUNDRED AND EIGHT UPANISHADS.)

33. Sarvasâra, 34. Nirâlamba, 35. (Suka)-Rahasya, 36. Vajrasûchika, 37. Tejo-(Bindu), 38. Nâda-(Bindu), 39. Dhyâna-(Bindu), 40. (Brahma)-Vidyâ, 41. Yogatatva, 42. Atmabodhaka; (26)

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* Sâyujya: The worshipper is said to attain Sâyujya when he becomes one with the Deity worshipped by him.

† Sâlokya: when he attains the abode of that Deity.

‡ Sârûpya: when he is blessed with a form like that of the Deity.

§ Sâmîpya: when he is blessed to remain near, or by the side of, the Deity.

|| Kaivalya mukti, or freedom to remain in SELF-HOOD: One is said to attain Kaivalya when he is able to merge his human SELF into the Divine SELF and that again into the Universal SELF. This Kaivalyamukti is of two kinds, *viz.*, Jîvanmukti and Videhamukti, which will be explained hereafter. As the terms Sâyujya, &c., refer to the results of Saguna worship so does the term Kaivalya refer to the result of Nirguna worship.

43. (Nârada)-Parivrâjaka, 44. Tris'ikhî-(Brâhmana), 45. Sîta, 46. (Yoga)-Chûdâ-(Mani), 47. Nirvâna, 48. Mandala-(Brâhmana,) 49. Dakshina-(Mûrti), 50. S'arabha, 51. Skanda, 52. Mahânârâyana, 53. Advaya-(Târaka); (27)

54. (Râma)-Rahasya, 55. Râmatapana, 56. Vâsudeva, 57. Mudgala, 58. S'ândilya, 59. Paingala, 60. Bikshu(ka), 61. Maha, 62. Sârîraka, 63. (Yoga)-Sikha; (28)

64. Turyâtîta, 65. Sanyâsa, 66. (Paramahamsa)-Parivrâjaka, 67. Akshamâlika, 68. Avyakta-(Nrisimha), 69. Ekâkshara, 70. (Anna)-Pûrna, 71. Sûrya, 72. Akshi-(ka), 73. Adhyatma, 74. Kundikâ-(khya); (29)

75. Sâvitri, 76. Atma, 77. Pâs'upata, 78. Parabrahma, 79. Avadhûtaka, 80. Tripurâtapana, 81. Devi, 82. Tripura, 83. Katha, 84. Bhâvana; (30)

85. (Rudra)-Hridaya, 86. (Yoga)-Kundalî, 87. Bhasma-(Jâbâla), 88. Rudrâksha, 89. Gana-(pati), 90. Dars'ana, 91. Târasâra, 92. Mahâvâkya, 93. Panchabrahma, 94. (Prâna)-Agnihotra; (31)

95. Gopâlatâpinî, 96. Krishna, 97. Yajnavalkya, 98. Varâhaka, 99. S'âtyayana, 100. Hayagrîva, 101. Dattâtreya, 102. Gâruda; (32)

103. Kali-(santarana), 104. Jâbâla, 105. Saubhâgya-(Lakshmi), 106. (Saraswatî)-Rahasya, 107. (Bahv) Richa, and 108. Muktika;

Thus (I have enumerated) the One Hundred and Eight (Upanishads) that destroy the three states of existence. (33)

Here, the one Upanishad Mândûkya* alone is enough to secure, by degrees, the Kaivalyamukti. Failing to secure it thereby, study the Ten Upanishads. (34)

Thereby obtaining an indirect knowledge of Me, thou shalt reach the abode of Brahma and from there the supreme Vaikuntha wherefrom thou shalt be completely freed along with me. (35)

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* Mândûkya gives hints on Âtmopâsana or meditation on the SELF. The Monosyllable OM is said to be made up of a + u + m + ardhamâtra. The Jîvatma or the human soul should meditate upon this Pranava and thereby perceive the Pratyagâtma or divine SELF within. Then he should identify himself with IT which stands in the same relation to the Universal SELF as the spark is to the fire. If he fail to realise this by the study of Mândûkya, he is asked to apply himself to the study of the Ten Upanishads for Parokshajnâna or indirect cognition.

If thou desirest Jîvanmukti (liberation while in life) on account of thy dread for the agonies, etc., felt during the dissolution of this body, thou shalt then study the Thirty-two* Upanishads for the sake of direct cognition of the SELF. (36)

If, even as a Jîvanmukta, thou shouldst desire for Videhamukti (liberation from the trammels of bodily existence while in the body) one account of the effects, whether real or apparent, of Prârabdha Karma, thou shalt then study the Hundred and Eight† Upanishads. (37)

Although this body apparently exists, yet when the effect of Prârabdha ceases, Videha Kaivalya is attained. There is no doubt about it. (38)

Because of the one thousand one hundred and eighty Upanishads, the Hundred and Eight are more important than even the Ten or the Thirty-two ; (39)

And because, by bestowing on men wisdom and dispassion, they destroy the three kinds of Vâsanas (mental impressions), they should be studied with their respective S'antis (peace chantings) at the beginning and end of each of them. (40)

To the twice-born men who are already initiated into the Vedas, Vidyas and Vows, and who study the Hundred and Eight after having received them direct from the mouth of the teacher ; (41)

To such, the spiritual knowledge, of its own accord, shines forth like the Sun and they, no doubt, become (virtually) bodiless even though they are (apparently) possessed of bodies. (42)

To him who solicits a boon, may be given country or wealth to his heart's content, but to everyone cannot be taught this Hundred and Eight. (43)

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* Upanishads numbers 11 to 32 (*vide* verses 24 and 25 *supra*) are technically known as "the Thirty-two," Nos. 1 to 10 (*vide* verse 23) being likewise known as "the Ten."

†. Upanishads numbers 33 to 108 (*vide* verses 26 to 33 *supra*) are technically known as "the Hundred and Eight."

By studying the *Ten Upanishads* one attains *Kramamukti* (Sâlokya and the rest). By studying the *Thirty-two Upanishads*, one attains *Jîvanmuki* and by studying the *Hundred and Eight*, one attains *Videhamukti*.

To an athiest, an ungrateful one, one who is bent upon evil doings, also to one who has no devotion for Me, and to him who is led away by pitfalls in his studies of S'âstras ; (44)

And to one who is devoid of devotion to his teacher, this (Hundred and Eight) should never be taught. But, O, Son of Marut ! to the devoted disciple and to the dutiful son, (45)

And to one who is My devotee, one who is endued with good qualities, who is born of good parents and who has a good intellect, must, after due examination, be taught the Hundred and Eight (Upanishads). (46)

He who studies or teaches and he who hears or recites (the Hundred and Eight), no doubt reaches Me when the body due to Prârabdha falls. (47)

O, Son of Pavana ! what is taught by Me to thee who art my disciple, destroys all classes of sins, by merely hearing (it) once (48)

Those who study knowingly or unknowingly this secret science of One Hundred and Eight Upanishads promulgated by Me are liberated from the bonds of Samsâra. (49)

The Spiritual Science approached the Brahmana and said to him : "Guard me, I am thy treasure. Do not make me over to one who is envious or crooked-minded, nor to a rogue. So guarded my virtue endures." (50)

The teacher should impart this science of devotion to the SELF, given out by Vishnu, to him who is versed in the Vedas, who is diligent, and intelligent, and who keeps up the vow of Brahmacharya, after duly testing him. (51)

Thus in the glorious Upanishad of RA'MA GI'TA', the secret meaning of the Vedas, embodied in the second *Pâda* of the Upâsana Kânda of Tatvasarâyana, reads the second chapter entitled :

The Consideration of the Essence of Scriptural Authorities.

CHAPTER III.

Hanûmân said :

O, Lord ! O, Consort of Jânakî !* the doctrine, verily, of Advaitins is that because Jîva had no origin, it is impossible that it can be an effect. (1)

If it had origin it must also have dissolution. If it be dissolved it cannot attain the state of being Brahman. Then (in that case) the displeasure of the S'rutis that declare unity, is inevitably incurred. (2)

In case duality is established there will always be fear on the path of transmigratory life and death. Besides this, even the well-known fearlessness (on account of their having become one with Brahman) of Janaka and others will be set at naught. (3)

Yâjnavalkya † and other âchâryâs are well-known Advaita-Brahma-Vâdins (*i. e.*, those who uphold the doctrine of absolute identity). Not even the slightest idea of anything being separate from It, is found in this (Advaita) S'âstra. (4)

O, Illustrious one ! O, Ocean of kindness ! there is none else in this world who is competent to tell me whether this (what is stated in the foregoing four verses) is correct or incorrect. (5)

S'rî Râma said :

That which admits the union of Jîva and Brahman, even though they are the effect and the cause, is what is known as the doctrine of the Advaitins and this (their very doctrine) itself presupposes the origin of Jîva. (6)

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* Janaka, the royal sage known also as Videha (*i. e.*, bodiless) on account of his having attained complete emancipation in that life, was the foster-father of Sîtâ. Hence she is called Jânakî. Râma is addressed as the " consort of Jânâkî," for the reason that Hanûmân evidently doubted that Râma's doctrine was opposed to that of Janaka, one of the highest authorities in spiritual science.

† Yâjnavalkya was the teacher of Janaka. Brahadâranyaka Upanishad contains many of his teachings.

If the origin of Jîva is not admitted its dissolution also becomes impossible. If there be no dissolution, duality must ever prevail. Then, in that case too, the displeasure of the S'rutis that declare unity, must certainly be incurred. (7)

Jîva is of a two-fold nature, its dissolution too is two-fold, hear (from Me) how the two-fold Jîva is dissolved. This Jîva (*i. e.*, the lower-self) who is directly denoted by the word 'thou' (in the phrase, "That thou art")* is subject to transmigratory life, and has bodies. (8)

The dissolution of this Jîva (lower-self) who is born of ignorance and who is to the internal modifications as heat is to the heated iron ball, is brought about just in the same manner as that of other productions (vikritis). † (9)

The other (Jîva) who is indirectly denoted by the word 'thou' (in 'That thou art') is devoid of transmigratory life, is the witness of the lower-self, the conscious entity in man, the Kûtastha known as Pratyagâtman (the spiritual Monad) and who is the type of Paramâtman. (10)

He (that Pratyagâtman or Higher-self) who comes out of Brahma vidya (the Universal Super-Consciousness) like the spark from the fire, is destroyed by merging him into that Brahman, the Absolute concentrated Intelligence, the First Principle or His (Pratyagâtman's) matrix, so to speak. (11)

That from which the Bhûtas‡ (denoting either the undifferentiated elements or the Jîvas) have their being, That by which they are

* The word 'thou' in the phrase "That thou art" (or Tat-tvam-asi, which is one of the Mahâvâkyâs) by which identity is taught by the spiritual teacher, refers to the two-fold individual self, *viz*, the lower-self and the Higher-self respectively known as Jîvâtman and Pratyagâtman. The reference here is to the lower-self and not to the Higher-self. The word 'That' in this phrase, likewise, refers to the Universal Self which is also two-fold, *viz.*, I'śvara and Paramâtman. Just as Jîva is the *individual* lower-self, so is I'śvara said to be the *universal* lower-self.

† Prakriti is the matter of which every substance is primarily or secondarily composed, or it is the productive principle of a secondary substance or production. This subsequent production is termed Vikriti, which is merely a modification of a state of being, a new development or form of something previously extant.

‡ In the Dakshinâmûrti-Vritti, a gloss on the Brahma Sûtras, we find that the second and the third Sûtras are thus interpreted in one verse :—

By knowing that First Cause—which is devoid of attributes, from whence is the origin, etc., of this Jîva who is the cause of the Kalpaka tree that produces

supported, That unto which they return, verily that Absolute Brahman alone should be known by those who desire liberation. (12)

To what does the word 'Bhûtas' (mentioned in the last verse) refer? Does it refer to the Jîvas or to the undifferentiated elements such as Ether, etc., or to the worlds produced from the differentiated elements? It does not refer to the last (of these three) because in this (Nirguna Brahman) is found only negative attributes. (13)

The source of all Jivas is Nirguna Brahman and not any other. It is also the source of the undifferentiated elements but it is never the source of Jagat or Universe. (14)

He who is known as the cause of the Universe and who is called (I's'a) the Lord, that Saguna Brahman is, verily, the instrumental cause of the Universe and the differentiated elements. (15)

The material cause (of the Universe and the gross elements) is Mâyâ consisting of the sentient and the non-sentient. Therefore the consideration of the effect, the cause, and the Lord, of the Universe is of no use here (in this science of A'tman). (16)

The *summum bonum* is attained by contemplating upon Jîva and Brahman in the light of the science of Self (or Adhyâtma S'âstra) coupled with the strength of the benevolent teacher's kindness. (17)

The instrumental cause of Jîva (the lower-self) who becomes an effect, is Nirguna Brahman and the material cause whereby this Jîva is clothed in a dense material garb which shuts him out of Light, is Avidyâ. (18)

this Universe and its Lord, and which is also the source of Sâstra (*i.e.*, Rik, etc.)—is one freed from the fear of transmigratory life, without delay.

Appaya Dîkshita in his commentary on this verse says :—

That Brahman which has no other distinguishing marks except such negative attributes as Existence, Intelligence, and Bliss, as opposed to Non-existence, Non-intelligence, and Non-bliss, is the source from which Jîvas come out like sparks from fire.

This Jîva by his Avidya, creates the Kalpaka tree of Jagat and I'śvara—the effect and the cause—because he is possessed of creative and other functions.

[*Note*: I'śvara, according to this system of Vedânta, is only a very highly advanced Jîva limited by Mâyâ. Jîva who is said to create Jagat and I'śvara, cannot be the ordinary Jîva or the lower-self which is limited by Avidyâ. Pratyâgâtman or the Higher Self being born of Brahma-Vidyâ or the Universal Super-Consciousness must be the cause of such creation; Jîva or the lower-self, being a reflection of Pratyagâtman.]

By meditating in this life, for the purpose of purifying the mind-stuff, upon the consort of Uma, who is the Lord of all the worlds, who is Omniscient and who is limited by Mâyâ, one reaches, afterwards, the source of all Jîvas (*i.e., the Nirguna Brahman*). (19)

The Source of all beings is of Its own nature capable of being known and then meditated upon. Those who desire for Kaivalya-moksha must, therefore, first know It. (20)

And then by always intently meditating, without any idea of difference, upon that Nirguna Brahman which is ever full, they (*i.e.*, those who aspire for Kaivalya) certainly attain what they have desired. (21)

One who aspires to rise to self-devotion should think on the lines of thought suggested by A'rambha-vâda.* Whereas, he who practises Self-devotion should intently reflect on the lines of thought suggested by Parinâma-vâda.† (22)

Verily, in the case of one who has well advanced (in abstract meditation), the Vivarta-vâda‡ as a matter of fact, becomes appli-

* The A'rambha vâda is the theory of Nayyâyikas, Vaiśeshikas and Mimâmsakas, according to which an effect which was not, is produced through the activity of the causes which are. For example: The effect or Kârya, pot, had no antecedent existence before the potter and other causes produced it.

The student should first contemplate and grasp the cause as existing apart from its effects; He would then constantly see by inseparable relation, the cause in the effect.

† Parinâma-vâda or the theory of evolution is followed by the Sânkhyâs, the Pâtanjalâs and some of the followers of the Paurânic and Tântric schools of Vedânta. According to it, just as a tree existed potentially in a seed before the cause that brought the tree into existence came into operation, the effected Universe existed before as real though in a subtle invisible form and was rendered manifest through the activity of a cause.

Having contemplated the cause as reflected in the effect, the effect must be entirely dismissed (from the mind). When this is done, the cause will cease to be such, and what will remain will be the Ever-existent, Ever-conscious, All-pervading indescribable Brahman.

A man becomes that on which he resolutely and persistently thinks. This we infer from the ordinary illustration of the beetle and the insect, explained later on.

‡ The Vivarta-vâda or the theory of transcendental illusion is that adopted by certain schools of Vedantins. The Advaita Vedântins who are otherwise known as the Mâyâvâdins maintain that the self-luminous and perfectly blissful Brahman which is one only without a second, by mistake, through its own power of Mâyâ, appears as the whole world. They teach non-distinction or identity of cause and effect.

cable in his case. But he who merely prattles with it, undergoes self-degradation. Such a one (ultimately) kills his SELF. (23)

The Vivarta-vâda which draws its illustrations from such examples as "the serpent in a rope," "the thief in a pillar," "the son of a barren woman," etc., is not at all suitable to the aspirant who desires to get himself freed from Samsâra. (24)

But this excellent Parinâma-vâda which mainly draws its illustrations from such examples as "the beetle and the insect,"* "the curd and the milk," "the pot and the earth," etc., is certainly most acceptable to him. (25)

By constantly meditating, in seclusion, upon the identity of the SELF and the Brahman, and by remaining with the mere consciousness of having united the SELF with the Brahman, one becomes no doubt free. (26)

Jnâna (knowledge) is said to be of two kinds (Svarûpa), external or objective and (Vritti) internal or subjective. Of the two, the first relates to the True, Infinite, and Blissful Nirguna Brahman. (27)

And the other (the subjective knowledge) relates to the undivided spiritual essence of A'tman, called the Pure-existence. This (latter) knowledge is subdivided into two, *viz.*, the Paroksha (indirect) and Aparoksha (direct). (28)

By the first (indirect knowledge), liberation comes in due course at the time of the dissolution of the world of Brahmâ (the Creator). By the second (direct cognition), Kaivalya is here attained when Prârabdha is exhausted. (29)

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* The following is found in Webster's Dictionary in connection with his definition of an insect: "Insects leave the egg as caterpillars or grubs. which are called *larves*. The higher insects undergo a metamorphosis in which the larve incloses itself in a cocoon or shell and is then called the *chrysalis* or *pupa*. After remaining torpid in this shell for a time, it breaks forth as the perfect winged insect or imago."

Almost the same idea is conveyed by the example of "the beetle and the insect," of which, according to tradition, the following is the illustration: The beetle takes hold of an insect and when it is alive puts it into a hole of clay specially prepared, and blocks up the opening. The insect thinks in its dark prison, of the beetle, and beetle alone, and remains there till the beetle, returning at its proper time, removes the clay and with a sting awakens the insect which immediately flies out another beetle incarnate.

And verily, Jîvanmukti too is attained even in this life. Hence thou (Hanûmân) shalt always reflect upon Brahman, after having got yourself entirely rid of Kâma (desire), etc. (30)

That which is termed Nirguna Brahman is of two kinds. The one called Salakshana having negative attributes is, indeed, capable of being meditated upon, and the other called Alakshana having no attributes is beyond meditation (*i.e.*, incapable of being meditated upon). (31)

And the first (of the two mentioned in the last verse), on account of its three pâdas known as existence, etc., is said to be of three kinds. Hence It is (termed) the Eternal and Immortal Three-footed Brahman, having only Svagata-bheda* (*i.e.*, the differences in its own parts). (32)

The wise man who, having seated himself in some posture, concentrates his Buddhi there (in that immortal Triad or Tripâd Brahman), obtains union with It without the slightest difference. (33)

The differences, known as Sajâtîya† and Vijâtîya‡ which exist in the case of Jîvas as well as Jagat, do not exist in the case of Supreme Brahman of Triple nature. (34)

If there be no Svagata-bheda or the difference in its parts, the subject (Brahman) becomes incapable of being meditated upon. Surely, without meditation, Moksha can never be obtained by Jîvas who are subject to Samsâra, (35)

In this state of bondage, there is difference between Jîvâtman and Paramâtman. In the liberated state there is non-difference and in the state transcending Moksha, there is no difference at all. (36)

Moksha is attained by meditating upon Nirguna Brahman, on account of its having negative attributes (Existence, Intelligence, and Bliss) which are antagonistic to bondage (made up of Non-existence, Non-intelligence, and Non-bliss). But S'ruti says that

* The differences existing between the stem, the branches, the leaves, the flowers, the fruits, etc., of one and the same tree, is known as Svagata-bheda.

† Although there is no difference among Jîvas when considered as belonging to the same species, yet there is much difference when they are considered as men and women. This example illustrates Sajâtîya-bheda.

‡ In the case of Jagat or Universe, there will be difference between any two things. Take for example, a granite stone and a tree; these two are unlike in every respect. This difference is known as Vijâtîya-bheda.

there is no such remedial or antagonistic attributes in the Attributeless One called the Nirgunâtîta. (37)

The Brahmanas who have reached the other shore of S'rutis, say that men whose (Chitta) mind-stuff is drowned in that ocean of Undivided Blissful Essence will attain Videha Mukti. (38)

He is called Videha (bodiless) who has succeeded in Samâdhi Yoga; who has got rid of the impressions relating to matters worldly, etc., from his mind; who is actionless; and who is free from mental modifications of any kind. (39)

There are six kinds of Samâdhis (abstract meditations) leading to trance, such as Dris'yanuviddha and (five) others. The wise man ought to realise by concentrated meditation, all of them one after the other, just like a leech which takes firm hold of one blade of grass before it leaves its hold on the one behind it. (40)

Those sinful men who are devoid of Samâdhis, who are boastful of their knowledge of Vedânta texts, and who are ever bent upon doing what they like, (such men) go to the infernal regions. (41)

How can a man who has not killed his mind, get himself freed from Samsâra, and how can he kill his mind (while he is) in this world, if he is devoid of Samâdhis? (42)

He who views Samâdhi in the light of an injunction and considers it similar to Karma, will never be freed from Samsâra even after millions of Kalpas. (43)

Rules of injunction, etc., are said to be equally applicable to both Jnâna and Yoga. If so how is it that Jnâna alone does not come under an injunction? (44)

The first requisite for Moksha is the knowledge derived from Vedânta passages, and the last requisite is Yoga; therefore, apply thyself to the practice of Yoga. (45)

And Yoga is said to be of two kinds known as Sabheda (admitting of difference) and Abheda (admitting of no difference). Again the first is said to be of several kinds known as Hatha Yoga, Râja Yoga, etc. (46)

Abheda Yoga, the one now under consideration, is of one kind only. It aims at the identity of Jîva and Brahman, its distinguish-

ing feature being Samâdhi which is the chief requisite for Moksha. (47)

And because the scripture itself insists upon the joining of this (*i.e.*, the individual SELF) with That (*i.e.* the Universal SELF), he who is devoid of Yoga does not attain Moksha by Jnâna alone. (48)

The wise man who is endowed with Vairâgya, and who is ever given up to the practice of Yoga, does not, at any time, fear for any miseries other than those of Samsâra, difficult of being got over. (49)

The Jnâni who, by practising this best Yoga, has got himself freed from all impurities, attains the highest happiness, he being freed from Mâyâ and its binding effects. (50)

The great Yogin who has realised the identity of the SELF and the Brahman whose movements are regulated by his well-broken Indriyas (organs) and who is free from the agitations of his mind-stuff, attains immediate liberation. (51)

The Yoga which is now stated (by Me) and which is finally established by authoritative Vedântic intrepretations, is, by the wise, termed the highest Upâsana. (52)

The S'ruti says "meditate upon that eternal Peace (Brahman) which is the Source, &c., (of Jivas)" and intense meditation on the idea of non-difference, all the more strengthens the identity (of SELF and Brahman). (53)

Even though one is proficient in all S'âstras, if he be devoid of Upâsana, he will never be able to overcome the confusions of his mind-stuff. (54)

If Saguna Brahman (having different forms and various attributes) be meditated upon with desire or motive, it secures all kinds of enjoyments for men. But when the same is meditated upon with no desire whatever, it purifies the mind. Such is the settled meaning of the S'âstras. (55)

And the Upâsana (meditation) of the individual Higher-self (*i.e.*, the Pratyagâtman) who is devoid of attributes and who is of very small size equal to a hair's end, the thumb, or the sharp end of (wild) paddy grain, will also purify the mind. (56)

But meditating upon the Universal Sat-Chit-Ananda-Nirguna-Brahman is the highest of all. This Upâsana which consists of

meditation upon the identity conveyed in the phrase " I am Brahman," becomes the cause of immediate liberation. (57)

By rightly understanding the meanings of the Mahâvâkyas one will be confirmed in his conviction that every other thing is unreal. After being thus confirmed in his convictions, let him meditate always upon That alone for his liberation. (58)

If without Upâsana any one will attain liberation by mere Jnâna alone, then, verily, without the bride, will the marriage, of the bridegroom, take place. (59)

That by which the lower-self, on account of its identity, is seated near, or brought into close proximity with, the Higher-self, is called Upâsana (Upa = near, and âsana = seat) which kills all human afflictions. (60)

The highest and undecaying happiness is attained by all, only by applying themselves to that meditation which, through non-difference or perfect identity brings to the devotee, full super-consciousness. (61)

How can men who whirl round this Samsâra, on account of their mistaking this body for the SELF, get themselves freed from such whirling, without that Upâsana which teaches the identity of the SELF and Brahman. (62)

He alone becomes a Brahmavid or knower of Brahman who has, by constant communion, obtained that Spiritual knowledge or full Super-consciousness (mentioned in verse No. 61, *supra*) called Samvit, which alone is the independent witness of Jîva and I's'a. (63)

Samvit alone is Parâśakti or the Supreme and Universal Super-consciousness and that alone is Nirguna Brahman. The one above it (termed Nirgunâtîta) cannot be comprehended by word or mind. (64)

That (Nirgunâtîta) is devoid of attributes, indescribable, devoid of forms, and can only be named. The teacher cannot be questioned regarding That (Nirgunâtîta) and the S'ruti says, " Don't question any more than That (Nirguna)." (65)

Thus in the glorious Upanishad of RA'MA GI'TA, the secret meaning of the Vedas, embodied in the second *Pâda* of the Upâsana Kânda of Tatvasârâyana, reads the third Chapter, entitled :

The Consideration of Jnana Yoga.

Chapter IV.

Hanûmân said :

O, Chief of the Raghu race ! How can any question regarding the established Truth* be prohibited, when, by a knowledge of it, Jîvanmukti accrues to men ? (1)

S'rî Râma said :

That which is the subject of enquiry, etc., is the True, Blissful Paramâtman† who is ever full, whose attribute is knowledge and who is realised only by direct cognition. (2)

That supreme being which can be reached by speech and mind that are pure, know that as the middle Brahman (and not the Nirgunâtîta which is beyond speech and mind). The S'ruti also says " Tell that (Nirguna) to me." (3)

Because It is capable of being taught (derived) and is even possessed of form (which form is no other than supreme effulgence), It can be known and meditated upon. The S'ruti speaks of this Brahman alone. (4)

Because the expression (*i.e.*, the scriptural passage beginning with) " Having then reached" speaks of the attainment of the formless (Brahman) it should not be doubted therefrom that the possession of form (mentioned in the last verse) is unimportant. (5)

That It is the origin, etc., of Jîvas, that It is also the source of S'âstras (Vedas) and that It is the subject of discussion of the connected S'rutis (these characteristics), are (to be found only) in The-Thing-in-itself which is chiefly desired to be known. (6)

It is very difficult to find these characteristics in the Formless (Brahman)—they do not at all exist there. Hence it is that the

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* Here Hanûmân refers to the Nirgunâtîta Brahman regarding which it was said, in the last verse of the last chapter, that no question should be asked.

† S'rî Râma says that the first (*i.e.*, the Nirgunâtîta Brahman) is not the subject of our enquiry and that the middle one (*i.e.*, the Nirguna Brahman) alone is the subject of such enquiry. The third (*i.e.*, the Saguna Brahman) is not considered in this Science of Self for the only reason that It cannot directly secure mukti.

author of the (Vedânta) Sûtras has considered Its form or essential properties (Existence, Intelligence, and Bliss). (7)

It is well known that Intelligence, Bliss and other characteristics which are opposed to those of Mâyâ (non-eternal) and Avidyâ (non-intelligent), belong to the Nirvis'esha (*i.e.*, Brahman having negative attributes). (8)

It never loses Its characteristic negative attributes, even though non-existence is discarded. Anyhow, such (characteristics of the non-existent) as are said to have originated therefrom, adhere to It like the pollen of flowers. (9)

Though the non-existent is never separate from the Existent, is not the Existent different from the non-existent? The ability to discard the non-existent belongs to the Existent alone and to none else. (10)

O, wise one! By the argument now under consideration regarding this dual nature, etc., let it not be supposed that the well-known Advaita doctrine is set aside. This does not affect it. (11)

By this, the doctrine of Advaita is affected only apparently, but not otherwise. And where particular mention is made of duality, it (the Advaita) is as much affected by it as the Sun is by the firefly. (12)

As that Advaita-Brahma-Vâda (*i.e.*, the doctrine of absolute Monism), which was propounded by the older school of Advaitins,*

* Sânkarâchârya was an exponent of this older school of Advaita. That it is only the *prima facie* view can be proved by several passages from Tatvasârâyana. It should not be argued that the Advaita propounded in this Râma Gità which is one of the three Prasthânas of the Anubhavâdvaita system, is later than the S'ankara school. The only possible inference that can be drawn from the teachings of this system which makes no mention of S'ankarâchârya, is that there was an older school of Advaita long before the time of Vasishtha and Râma, which was set down by them as Pûrva-paksha or the *prima facie* view and that, contemporaneously with it, there was in existence this siddhânta paksha otherwise known as the Anubhavâdvaita system. Both the systems are, no doubt, as old as the SELF. The former or the theoretical side of Advaita is the *prima facie* view, while the latter or the practical side of it is the conclusive proof of the truth established by the former. Time called forth a S'ânkarâchârya who appeared on the scene to give out publicly the teachings of the theoretical school. Then time was not ripe for giving out these advanced teachings so publicly. When the proper time came, the Theosophical Society appeared on the stage to give out portions of the Siddhânta-paksha to the public. Hindu Theosophists will, therefore, profit much by reading and digesting the three volumes of Tatvasârâyana.

merely imparts an indirect or theoretical knowledge, it should be considered as Pûrva-paksha or the *prima facie* view. (13)

This doctrine which maintains two kinds of Brahman is well discussed (and supported) by the S'rutis. As this leads to practical knowledge or direct cognition, it becomes the Siddhânta-paksha or final conclusion (*i.e.*, the conclusive proof of the established Truth). (14)

A clear knowledge of the identity of Brahman and the (individual) SELF removes the false knowledge of erroneously attributing the qualities of the SELF to the body. He who does not think of his body as "I" becomes a Jîvanmukta. (15)

He who does not firmly believe either in the existence or the non-existence of the Universe* and he who has the knowledge of the mediator (*i.e.*, the spiritual essence unconnected with bodily wants or passions), such a man becomes a Jîvanmukta. (16)

He who has personal experience of the SELF during his abstract meditation and he who, after coming out of that meditation, carries with him (until he goes again into such meditation) the knowledge of such experience, such a man becomes a Jîvanmukta. (17)

He who establishes himself above Sâkshi-vritti† and below Akhandaikarasa-sthiti,‡ becomes a Jîvanmukta. (18)

He who has in his mind the Akhandâkâra-vritti§ which is full

* The older Advaitins hold that this Universe is false. The Anubhavâdvaitins hold that it is neither false nor true. When one is under bondage it is true and when he is relieved it is false. It is, in other words, true for a samsârin and false for a Mukta.

† Sâkshi-vritti is the result of the second Samâdhi known as S'abdânuviddha. It is the meditation on the subjective Âtman as the witness of all. The idea that the SELF is the witness and not the doer is experienced in this Samâdhi.

‡ Akhandaikarasa-sthiti is the result of the fourth Samâdhi known as Nissankalpa, where all thoughts vanish. The enjoyment of the one eternal pleasure arising from the experience of the Universal SELF is the outcome of this Samâdhi.

§ Akhandâkara-vritti is the result of the third Samâdhi called Nirvikalpa where the one, unique, and Satchidânanda Brahman is meditated upon as the only reality in this Universe.

The three Samâdhis (*i.e.*, S'abdânuviddha, Nirvikalpa, Nissankalpa) can be better illustrated by taking the example of the two pieces of Arani-wood, used in kindling the sacred fire by attrition. When Arani is churned, smoke, fire, and flame are produced. The results of the aforesaid three Samâdhis can respectively be compared to the above three results produced by the churning of Arani.

of intelligence, becomes a Jivânmukta. Even though he may be possessed of the mind stuff he will be virtually devoid of it. (19)

He who directs his attention (after having seated himself in the SELF) to worldly affairs like Karmi,* Bhakta† Yogi and Jnâni, such a one becomes a Jîvanmukta. (20)

The idea that I am the body is (the cause of) bondage. The idea that I am always Brahman is (the cause of) emancipation. Therefore the wise man should consider himself as Brahman. (21)

How could fear approach him who, with his best intellect, constantly feels "I am Brahman?" The S'ruti everywhere says that he is fearless. (22)

To him who thinks that his body is the SELF, there is fear everywhere. Therefore one should, with all his efforts, reject the idea that his body is the SELF. (23)

Just as crystal assumes red colour when brought into contact with a China-rose even so does A'tman become non-intelligent when it comes into contact with the three (Gunas) qualities, etc. (24)

Just as non-intelligence is the result of imposing upon the SELF the attributes of the not-self, even so is non-intelligence the result of imposing upon the not-self, the attributes of the SELF. (25)

Just as there is heat in the fire, even so there is Chit (*i.e.*, Intelligence or Light) in the Supreme SELF. By a knowledge of the oneness of Chit is immediate Kaivalya attained. (26)

In Samâdhi, or abstract meditation, there are different grades of spiritual progress. Some Upanishads speak of Savikalpa and Nirvikalpa. Savikalpa is said to be of two kinds, *viz.*, Drisyânaviddha and S'abdânuviddha. These two together with Nirvikalpa make up three grades of abstract meditation. By dividing each of these three into the internal and external we get six grades of Samâdhis. According to some books the external Nirvikalpa is the highest.

But S'rî Râma gives in ch. VIII. a better classification, according to which there are three Samâdhis above Nirvikalpa (see footnote under verse 30, chapter I.). When one realises the first three Samâdhis, he becomes a Jîvanmukta and when he realises the last three (*i.e.*, Nissankalpa, Nirvrittika, and Nirvâsana Samâdhis) he becomes a Videhamukta. Reasons for desiring to attain Jîvanmukti and Videhamukti are to be found in verses 36 and 37 of chapter II. There are three obstacles to each of these Muktis. Therefore, six grades of Samâdhis are necessary for overcoming the six kinds of obstacles and for attaining the six grades of spiritual progress. The sixth grade leads to Nirvâna.

* Karmi : he who works for liberation by performing those karmas that are recommended by the Vedas.

† Bhakta : he who works for liberation through devotion,

"I am the undivided One, I am eternal, I am ever full and non-dual," whosoever reflects thus will become a Jîvanmukta. (27)

If he does not practise Samâdhi, he will, besides bitterly experiencing miseries, be compelled to look upon the Universe as real until the body due to his Prârabdha falls (dead). (28)

Even after fully destroying the idea of the real existence of this Universe, the idea of its apparent existence will continue to remain on account of Prârabdha. (29)

On account of the apparent existence of the body, etc., which will appear to him like a burnt cloth,* he will have to undergo slight temporary miseries, but he will never be born again. (30)

When all the Sanchita† and A'gâmi Karmas‡ leave their hold on the Jîvanmukta, Prârabdha§ alone is wakeful in order to produce its effects on him. (31)

Even though he may experience the pleasures and pains produced by Prârabdha, he is, at all times, free because his Kaivalya is not thereby hindered. (32)

There is no inconsistency in saying that he is Mukta (free) who does not identify himself with the transformations of his body, etc., and who is devoid of any changes in his self-consciousness. (33)

How can he be subjected to bondage who does not identify himself with semen, blood, marrow, bone, hair, vein, nail, etc., (that make up his gross body). (34)

How can that learned man be subjected to bondage who does not identify himself with the Karmendriyas or the powers of the organs of action such as speech, handling, locomotion, excretion and secretion. (35)

How can he be subjected to bondage, who knows that he is not any of the vital ethers or currents known as Prâna (the upper),

* Even though a cloth fully spread on glowing fire is burnt, it can be seen, before it is converted into ashes, like an ordinary cloth with its length and breadth and warp and woof.

† Sanchita is the store of past Karmas. When any part of it begins to take effect, it becomes Prârabdha.

‡ A'gâmi Karmas are those that are done during one Prârabdha life.

§ Prârabdha: That Karma which has borne fruit and by the effect of which one gets an embodied existence.

Apâna (the lower), Vyâna (the distributing), Udâna (the projecting) and Samâna (the equilibrating). (36)

How can he be subjected to bondage who knows that he is not any of the Upa-prânas or the sub-vital currents known as Nâgâ* Kûrma, Krikara, Devadatta and Dhananjaya. (37

How can he be subjected to bondage who knows that he is not any of the Jnânendriyas, *i.e*, the powers of hearing, touching, seeing, tasting and smelling. (38)

How can he be subjected to bondage to whom each of the four internal instruments of perception, *viz.*, Manas†, Buddhi, Ahankara and Chitta appears as not-Self. (39)

How can he be subjected to bondage to whom Avyakta,‡ Mahat,§ etc., Vikshepa ‖ and A'varana, each and every one of these, appears as not-Self. (40)

How can he be subjected to bondage, who knows that Brahman is other than the three states of consciousness, the three kinds of Jîvas and the three gunas. (41)

How can bondage be to him who is possessed of that keen intelligence whose only function is the uninterrupted discernment of Paramâtman everywhere, even when engaged in worldly affairs. (42)

He alone is the most elevated man in whom the characteristics

* Naga is supposed to be the cause of vomiting, Kûrma, of opening and closing of the eyes; Krikara, of sneezing: Devadatta of yawning; and Dhananjaya, of the swelling of the body.

† Manas is the thinking faculty whose function is investigation, Buddhi is the determinative faculty whose function is judgment, Ahankara is the egotistic faculty whose function is lower Self-consciousness and Chitta is the retentive faculty whose function is to store up experiences.

‡ Avyakta is the primordial invisible element or productive principle. The primary germ of Nature.

§ Mahat (in sânkhya philosophy) is 'the great principle'—the intellect (= Buddhi, *i.e*, the second of the twenty-five Tattvas produced from Pradhâna or Mûlaprakriti and itself producing the third principle of Ahankâra, being thus both a Vikriti and Prakriti; Buddhi, intellect, is called Mahat to distinguish it from the Tatva *Manas*, mind, with which and with *Ahankâra* it is connected and to both of which it is superior).

‖ Vikshepa is projection. That power of projection which raises up on the soul enveloped by it the appearance of the external world. The power of *Mâyâ*, the projective power of ignorance.

Avarana is the power of illusion, that which veils the real nature of things

of tranquillity, self-restraint, etc., resulting from his knowledge, shine forth as if they were born with him. (43)

He alone is the most elevated man in whom the characteristics of desire, anger, etc., resulting from ignorance, do not shine, on account of their seeds having been destroyed. (44)

He alone is the most elevated man who is not in the least astonished by the most wonderful effects produced with the aid of such Siddhis as Aṇima (or the superhuman power of becoming as small as an atom), etc. (45)

He alone is the most elevated man who does not even smile in the least on seeing the beautiful creation, etc., due to the wonderful acts of the supreme Lord of the Universe. (46)

He alone is the most elevated man who does not even in his dream desire for any of the four kinds of Mukti known as Sâlokya, etc. (47)

O, son of Pavana! None is able to describe the greatness of Jîvanmukta. Such is undoubtedly his greatness that even (the thousand-tongued) A'dis'esha cannot describe it. (48)

The attainment of Jîvanmukti is very rare in this world. It overcomes birth, kills all sorrows, and destroys delusion, etc. It is the one seed of Self-bliss, and is well-known to all the S'ruti, Smriti and Purânic texts. (49)

O, son of Pavana! Thou shalt very soon attain the state of Jîvanmukti here (in this world) by firmly fixing thy mind on that Brahman which is Existence, which is full of Knowledge, which is devoid of qualities and which ultimately remains after dissolving all the external and internal modifications. (50)

Thus in the glorious Upanishad of RA'MA GI'TA', the secret meaning of the Vedas, embodied in the second *Pâda* of the Upâsana Kânda of Tatvasârâyana, reads the fourth Chapter, entitled:

The Consideration of Ji'vanmukti.

CHAPTER V.

Hanûmân said:

O Holy one, Master of all the worlds! O Ocean of knowledge of Vedic meanings! O S'rî Râma, seat of pleasure for all! O Râghava, fond of devotees! Having drunk enough through my ears, of the description of Jîvanmukta, which streamed forth like nectar from Thy lotus-like face, I have, no doubt, become satiated. (1 & 2).

Even then, some doubt has risen in my mind. When the body which is due to Prârabdha continues to exist, how can Videhamukti be attained? (3)

Videhamukti is attained by Jîvanmukta after his death. Discarding this well-known interpretation, Thou hast said otherwise. (4)

If it be contended that he is called a Videhamukta on account of his being devoid of the idea that the body is the SELF, then, he is on a par with Jîvanmukta, as he has no other distinguishing peculiarity. (5)

If it be said that his forgetting the body is the peculiarity that marks off a Videhamukta, then, it is but pronouncing a eulogium on him. He has not attained the real state of Videhamukti. (6)

When the body of him who either believes in the illusory nature of it or who entirely forgets it, dies here, such death itself, in my opinion, is that (Videhamukti). (7)

S'rî Râma said:

O Son of Marut! Because he forgets his body, he is a Videhamukta even when the body which is the effect of Prârabdha continues to exist. (8)

O Hanûmân! What I have told you is the real secret meaning of all the Upanishads and it cannot be otherwise. (9)

When the body finally falls down (dead), the Formless One (*i.e.*,

the Nirgunâtîta Brahman) which is far removed from bondage and emancipation, is then attained without effort.* (10)

He is called a Jîvanmukta who has neutralised the essential nature of his *Sarûpa* Chitta (*i. e.*, the mind associated with forms), and the only function of whose mind is to cognise the undivided Universal Intelligence in the form of supreme effulgence, on account of his firm conviction that all other things are illusory. (11)

He is called a Videhamukta who has neutralised the essential nature of his Arûpa Chitta (*i.e.*, the mind unassociated with forms), and who has identified himself with the Akhandaikarasa (*i.e.*, the Blissful Nature of the One undivided Universal Essence) on account of his having forgotten everything else. (12)

To thee who art the most deserving disciple and devotee, and who considers the supreme Paramâtman as the seat of his love, what! (to such a one) shall I teach the eulogistic passages as true? (13)

Thou shalt know that that Mukti which transcends Videhamukti, which is attained after the fall of the body, and which is beyond speech and mind, is not a state (of consciousness). (14)

He alone is Videhamukta whose Varnâsramâchâras † here slip away from him of their own accord, like the flower that slips down from the hand of the man who is overtaken by sleep. (15)

He alone is Videhamukta who is not affected by comfort or discomfort when his body is worshipped by good people or when it is molested by bad people. (16)

That chief among the Yogins is alone Videhamukta whose behaviour is like that of a child, an insane man, or a ghost (*Pis'âcha*) and who is ever free from all kinds of afflictions. (17)

* Videhamukti is said to be of two kinds. The *Gauna* or secondary, and the *Mukhya* or chief.

The Secondary Videhamukti is attained when the body exists and when he forgets it through the effect of the three higher Samâdhis, *viz*, the Nissankalpa, Nirvrittika and Nirvâsana.

The chief Videhamukti is attained without any effort on that account, when the Prârabdha body wears out and falls dead. Nirgunâtita Brahman which is beyond mind and speech, is then alone reached by him.

† Varnâs'ramâchara: A'chara or conduct pertaining to one's *Varna* or Caste and *A's'rama* or order of religious life, *viz*, that of Brahmachârin or student, householder, etc.

He alone is Videhamukta who is devoid of this or that notion, who is free from egoism, and who has no such idea as that or thou.* (18)

He alone is Videhamukta, in whose mind there never arises here at any time, the idea of separateness such as Brâhmana, Kshatriya, Vais'ya, and S'ûdra. (19)

That wise man alone is Videhamukta who like the deaf, the dumb, the blind, the lame and the eunuch, is devoid of his Indriyas or the powers of the organs. (20)

He alone is Videhamukta, before whom worldly affairs never shine (because he takes no cognisance of them) and who is entirely free from such states of consciousness as the waking, etc. (21)

That Pûrnâtman (or fully developed SELF) is alone Videhamukta in whom the differences caused by the seer, sight and the seen do not even rise in the mind. (22)

He alone is Videhamukta of whom the cattle or domestic animals, birds, and beasts are never afraid and who also, in like manner, is never afraid of them. (23)

Him the senses do not touch who has the form of Akhandaikarasa, who has Akhandaikarasa for his food and who is seated in Akhandaikarasa.† (24)

Him the wise worship whose only observance is Akhandaikarasa, whose only asylum is Akhandaikarasa and who is drowned in Akhandaikarasa. (25)

Him the Vedântas proclaim whose delight is Akhandaikarasa, whose attention is always directed to Akhandaikarasa and who is dissolved in Akhandaikarasa. (26)

He is said to be established in Wisdom, who knows not even an atom other than Akhandaikarasa even for a moment. (27)

He is said to be established in Wisdom, who is never agitated, who is extremely solemn like the waveless ocean and who is motionless and changeless. (28)

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* That or thou: The word 'that' applies to Paramâtman and 'thou' to Pratyagâtman. Videhamukta having realised the identity of 'that' and 'thou', has no reason to think any more of them.

† Akhandaikarasa is the one undivided essense of the Universal Spirit or the Universal Blissful Intelligence.

He is said to be established in Wisdom, whose condition being similar to that of *ajagara* (a huge snake that can hardly move about) is as unshakable as the mountain Meru, and who is devoid of all modifications. (29)

He is said to be established in Wisdom in whom the knowledge that "I am Videhamukta" is never present and who is bodiless even though possessed of a body. (30)

Hanûmân said :

O Lord ! My obeisance to Thee, O Chief of the Raghu race ! pardon me, for, the more I hear, the more questions I have to ask. (31)

My greatest doubt lies there where Thou hast said that not even an atom other than Akhandaikarasa is known (*Vide*, Verse 27). (32)

Because the attainability spoken of by the S'ruti refers to *Rasa* (i.e., the Universal Blissful Essence) alone, it follows from it that there should be one who obtains It. When there are such differences as (the obtained), the one who obtains, etc., how can non-duality exist ? (33)

Akhandaikarasa (*i. e.*, the One Undivided Essence of Bliss) can only be spoken of in relation to, or as contradistinguished from, the non-bliss which is divided and dual in its nature. Whereas the Absolute (Nirgunâtîta) Brahman is well-known for Its independence and neutrality or indifference. (34)

Nirguna is always identified with It (*i. e.*, the Nirgunâtîta) and is capable of being discussed. It is by such words as Akhandaikarasa, etc., that it becomes thus capable of being discussed. (35)

Deducibility, mutability, perfectibility and attainability are characteristics that are never attributed to Brahman even by the wise. (36)

Therefore, Videhamukti is of its own accord attained after death by Jîvanmukta without his efforts. It is never attained by Samâdhis. (37)

As even the condition of Jîvanmukti which is attained by Samâdhis, becomes pûrvapaksha (*i.e.* the *prima facie* view) and is finally rejected, I am of opinion that it is Saguṇa or qualified. (38)

S'rî Râma said :

The increase of doubts here, O wise one ! is beneficial to thee, because thy conviction shall thereby become perfect and stronger. (39)

Even though thy questions be too many, they shall not rouse My anger. As declared by S'rutis, Yâjnavalkya and others were not angry when such questions were put to them. (40)

How can non-duality be affected if it is taught that the Blissful Átmân should be *realised*? Whoever has seen increase of darkness when the Sun is young, *i. e.*, not yet high in the sky ? (41)

Where is to be had a reliever of his own accord without any desire on the part of some one for relief? Without your desire to obtain the Advaitic relief, the Advaita (of its own accord) cannot relieve you. (42)

If indifference and other characteristics can thus be attributed to Paramâtman, It must also be capable of being discussed. It is likewise attainable by means of scriptural passages. (43)

That, of which it was said, before, that it is beyond mind and speech, is incapable of being questioned by you, because deducibility, etc., are not there. (44)

As Nirguna Brahman has (Sat-Chit-A'nanda) form, there is no contradiction in saying that It can gradually be attained by means of Samâdhis recommended for the two kinds of Muktis (the Jîvanmukti and Videhamukti). (45)

It is improper to reject Jîvanmukti on the score of its being Saguna, because it is devoid of the quality of Mâyâ and because it is sought after by *Mumukshûs* (*i. e.*, those who desire liberation). (46)

O Mâruti, proficient in thinking and reasoning ! calmly brood over My teachings and then positively hold on to them. (47)

The S'rutis speak of Mândavya, Janaka and many others who have attained Videhamukti. Do not therefore entertain any doubt regarding this matter. (48)

By continuously meditating upon the Akhandaikarasa-Brahman, the mind is very soon destroyed, root and branch. (49)

When the Virûpa manas (*i. e.*, the mind that has no form to

cognise) with the senses is destroyed, Videhamukti described above is attained. (50)

Those that have become entitled to Jîvanmukti have completely detached themselves from the future effects of Karma. Those that have become entitled to Videhamukti have completely detached themselves from the present effects of Karma. (51)

We can only offer our salutations to those holy beings who dwell in forests and mountain caves, whose minds are dissolved in that nectar of eternal knowledge, and with whose locks of hair birds build their nests over their heads. (52)

They have no other form (besides the Formless), all their bonds have burst, and they are firmly established in the enjoyment of SELF BLISS pertaining to the Universal Consciousness. Verily, the stay of these most elevated beings amongst us, even for a moment, is a very rare thing. (53)

Among a crore of persons there will be one Mumukshu, among many such Mumukshus there will be one who possesses the knowledge of the supreme SELF. Among many persons possessing such knowledge there will be one Jivanmukta and among many such Jivanmuktas there will be one Videhamukta. (54)

Even the thousand-faced, the four-faced, the six-faced, or the five-faced (God)* is unable to know the nature of Videhamukta's SELF-Knowledge, which is only known to himself. (55)

Thus in the glorious Upanishad of RA'MA GI'TA', the Secret meaning of the Vedas, embodied in the second *Pâda* of the Upâsanâ Kânda of Tatva Sârâyana, reads the fifth Chapter entitled :

The Consideration of Videhamukti.

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* God of thousand faces is A'di S'êsha.

Do	four	Do	Brahmâ.
Do	six	Do	Subrahmanya.
Do	five	Do	Paramesvara,

CHAPTER VI.

Hanûmân said :

O Chief of the Raghûs ! O Ocean of kindness ! O Omniscient One ! By Thy grace I have properly understood the essence of all the Vedânta. (1)

Even then, these my Indriyas (*i.e.*, the powers of the organs), fall upon the objects of senses like bees that swiftly fall upon the cheek or temple of an elephant in rut. (2)

O Lord ! How shall my mind which is attached to the senses, be able to attach itself to that which is beyond the senses, is the thought which burns like fire within me. (3)

If Thou art kind to me (be pleased to) tell me now, how these Indriyas (*i. e.*, the powers of the organs) may be detached from the objects of senses. (4)

S'rî Ráma said :

O Son of Marut ! I shall tell thee what is always practised by great men to bring about this non-attachment. (5)

(1) Annihilation of Vâsanâs or mental impressions, (2) gnosis or thorough knowledge of SELF, and (3) dissolution of mind, these three alone, if practised well and simultaneously, will be able to overcome the (affection that the powers of sense-organs have towards the objects of) senses. (6)

If each of them is taken separately and practised one after another, the desired effect is never produced even though such practice may extend to a very long period, just as no good result is produced by meditating upon the scattered portions of a mantra or incantation. (7)

If thou wilt endeavour to cast off or reject the Vâsanâs, thou shalt not be able to bring about their annihilation as long as the mind is not completely neutralised. (8)

6

As long as the Vâsanâs are not curbed, so long will the mind not become quiescent, and until the knowledge of Tatva or Truth is gained (by experience), how can mental tranquillity be obtained ? (9)

And as long as there is no mental quiescence so long will there be no knowledge of Tatva, and until the Vâsanâs are annihilated, how can Tatva be realised? (10)

As long as Tatva is not realised so long will there be no extinction of Vâsanâs. And as the knowledge of Tatva, the destruction of mind, and the annihilation of Vâsanâs are causes which mutually depend upon each other and are difficult to be conquered separately, thou shalt, after abandoning the desire for enjoyment, practise these three simultaneously. (11 & 12)

O Mâruti ! He who aspires for Videhamukti must necessarily realise the aforesaid three *sâdhanas* or means, without which it can never be attained. (13)

Hanûmân said :

O Lord ! In the case of Jîvanmukta who sees the identity of Brahman and his SELF, there is the cessation of all miseries and also the attainment of Bliss. (14)

If these mighty material Vâsanâs or impressions be found in him, then he can by no means be said to have attained here the state of (Jîvan) Mukti. (15)

His having become perfect in knowledge and his having attained the state of non-manas (*i. e.*, the neutralised condition of his mind) are well known. (Whereas the secular (or transmigratory) nature of the ignorant man in this world is clear enough from his (active) mental condition. (16)

O Lord ! Whoever is competent to practise simultaneously the three (aforesaid) means ? I think that even the practice of one of them at a time is very rare. (17)

S'rî Râma said :

The miseries pertaining to those Karmas which are known by the name of A'gâmi and Sanchita and which are distinct from Prârabdha, have been overcome by Jîvanmukta, (18)

His experience of Bliss is, without doubt, fettered by pains, as he is subject to visible misfortunes (due to Prârabdha), but in the case of Videhamukta, it is unfettered Bliss that is enjoyed by him. (19)

The Vâsanâs that pertain to his Prârabdha (Karma) are unlike the original ones and they, on no account, become obstacles to his Jîvanmukti. (20)

He (Jîvanmukta) has, as well, attained the state of complete vision (wherein he has an accurate perception of the Universal SELF), but has not (gained by experience) that knowledge of being one with It. His Sarûpa-Manas has been destroyed, but he has not attained the state of non-manas by destroying his Arûpa-Manas. (21)

Although you are the son of one who is ever in motion, as you are the son of him alone who is not attached to any thing* it is the one like you in this world who is competent to practise all the three (aforesaid means) simultaneously. (22)

O Mâruti ! Thou art not affected even to the smallest degree by the contagiôn of these sense-objects. Hence I fully believe that the practice of these three (means) is easy for you. (23)

As long as these three are not equally and simultaneously prac tised over and over again, so long will the goal be never reached even after hundreds of years. (24)

These three practised for a long time, break, without doubt, the strong knots of the heart, just as when the lotus-stalk is broken the threads inside it are also broken. (25)

The impressions (that we have) of this illusory world have been acquired (by us) through the experience of hundreds of past births. They are never destroyed in any other manner than by a long course of Yoga practice. (26)

It is only on account of Loka-vâsanâ (ideas gained from the world), S'âstra-Vâsanâ (ideas gained from S'âstra or learning), and Deha-vâsanâ (ideas concerning the body) that knowledge in its real state is not gained by living beings. (27)

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* Although Vayu, the Spirit presiding over the winds, while blowing on all sides, carries with him the fragrant or offensive smell, he is never affected by such odour, as he does not attach himself to anything. The worldly man is therefore taught here to copy the example of Vayu, the father of Hanûmân.

The multitudes of mental impressions in thee are of two kinds *viz.*, the pure and the impure. Of these two, if thou art led by the, multitude of pure Vâsanâs, then (being gradually led by it) thou wilt soon attain My state. By destroying the multitude of impure (Vâsanâs, thou wilt, instantly, obtain unfettered self-contentment *i.e.*, Bliss). (28 & 29)

O Hanûmân ! If the effect of impure Vâsanâs place thee under difficulty, then it should be overcome by thy effort, as such effect is due to thy past Karma. (30)

The stream of Vâsanâs runs through pure and impure channels, but its course should be diverted by human efforts and it must be made to flow through the pure channel. (31)

That (mind) which is filled with the impure (Vâsanâs) should be translated into the pure (Vâsanâs) alone. When they are shaken and diverted from the impure (channel), they go into the pure (channel). (32)

Pretending as if he were going to satisfy all its demands, one should, with all human efforts, fondle the child of Chitta (mind-stuff). (33)

O Destroyer of foes ! When, by the force of practice, the impressions rising in the mind begin to come out quickly, then shalt thou know that thy practice has borne fruit. (34)

Even in doubtful cases, repeatedly follow the good Vâsanâs alone. O son of Marut ! there is no harm in increasing the good Vâsanâs. (35)

The wise people know that the mind is bound when it is overpowered by multitudes of impure Vâsanâs and that it is free when, by the force of pure Vâsanâs, it is released from the impure ones. (36)

O Valiant one ! Strive for that mental state in which it is devoid of all Vâsanâs. Vâsanâs become dissolved when perfect perception (or complete vision) is gained and when the Truth is realised. (37)

When by Akhandâkâra Vritti and by the two kinds (*i.e.*, the dawning and setting) of Akhandaikarasa, the Vâsanâs are destroyed, then the mind also will come to a stand-still, like a lamp (devoid of oil and wick). (38)

He who gives up all the Vâsanâs, who becomes devoid of affections, and who then establishes himself in Me whose form is mere Intelligence, (such a one) is Myself who is made up of Existence, Intelligence, and Bliss. (39)

He who has an excellent heart, and whose mind is stripped of all desires is, no doubt, free, whether or not he performs Samâdhi as well as (obligatory and other) Karmas. (40)

There are four grades of Sadyomuktas (*i.e.*, those that have attained immediate liberation) known by the name of Brahma-Vid, etc * Even though all of them are free, they have different degrees of suffering as far as their apparent miseries are concerned. (41)

Therefore the skilful and the wise (man) ought to perform, in their regular order, the Samâdhis known as Nirvikalpa, etc.† as well as also the Nityakarmas.‡ (42)

To him whose mind is devoid of Vâsanâs, no advantage accrues from Naishkarmya (*i.e.*, the salvation obtained by abstraction in opposition to that obtained by works) or from karmas, or from profound contemplation or from prayers. (43)

He who knows the SELF should continually perform the auspicious Naishkarmya, etc. (mentioned in the last verse), either for the sake of overcoming his apparent miseries or for the benefit of the world. (44)

Without fully abandoning the Vâsanâs and without (attaining) the attitude of silence, the Supreme State cannot be reached. (For

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* The four grades of Sadyumktas, *i.e.*, those that have attained immediate emancipation are : 1. Brahma-Vid, 2. Brahma-Vid-Vara, 3. Brahma-Vid-Varîya, and 4. Brahma-Vid-Varishtha. The first, *i.e.*, *Vid* is the knower of Brahman by direct cognition. The rest, *i.e.*, *Vara*, *Varîya*, and *Varishtha* differ from him only in degrees of comparison. They may respectively be said to be superior, more superior and most superior to the first.

† The four Samâdhis, *i.e.*, Nirvikalpa, Nissankalpa, Nirvrittika, and Nirvâsanâ refer respectively to the four grades of Sadyomuktas mentioned in the last verse.

‡ Karmas pertaining to Varnâsramins are classified as Nitya, Naimittika, Prâyaschitta, Kâmya and Nishiddha.

Nitya Karmas : Obligatory daily rites such as Sandhya and five others.

Naimittika : Occasional rites such as those that are performed on New-Moon and other days ; Sraddha, etc.

Prâyaschitta : Expiatory rites such as Upâkarma, etc.

Kâmya : rites performed with motives for attaining certain desired ends, such as yâga (sacrifice) ,etc.

Nishiddha : forbidden rites.

this purpose) reject the impure Vâsanâs and entertain the pure Vâsanâs. (45)

The powers of the senses beginning with the eye, tend of themselves to their objects without, even in the absence of any Vâsanâ to induce them to act, whence it appears that Vâsanâ is not the cause. (46)

As the eye perceives space and things presented in space, in the course of nature, and feels no attachment whatever, so should the wise man of firm intellect engage himself in actions. (47)

O Mâruti! The sages know the nature of Vâsanâ or the innate idea which unfolds the true condition of the intellect, which is conformable to that intellect, and which is the chief source of the mind. (48)

By constantly reflecting upon things of strong experience, comes into being that extremely wavering mind which is the cause of birth, old age, and death. (49)

On account of Vâsanâ or innate idea, the prâna begins to vibrate, but not the Vâsanâ. This vibration transmitted to the mind-germ (*i.e.*, the subjective mind), causes it to sprout (*i.e.*, objectifies it). (50)

The tree of Chitta (mind-stuff) has two seeds; the one is the vibration of Prâna and the other is Vâsanâ. If one of them is enfeebled, both of them are soon destroyed. (51)

Vâsanâ is deprived of its activity by performing the duties of ordinary life without attachment, by chasing out all imaginations of worldly things from the mind, and by never losing sight of the perishable nature of the body. (52)

When Vâsanâ is abandoned, chitta (mind-stuff) becomes achitta (no-mind-stuff), on account of its incapability to think, being then always devoid of Vâsanâs. (53)

Then the state of non-Manas which gives extreme tranquillity, is reached, and Vijnâna (*i.e.*, comprehensive knowledge or gnosis) which is the cause of immediate emancipation, then begins to increase. (54)

Until thou art able, with thy neutralised mind, to directly cognise the Supreme Seat, thou shalt act according to the dictates of the spiritual teacher and the S'âstras. (55)

Then after thoroughly cognising the Truth by abstract meditation, ripened or infused, thou shalt, naturally, be able to abandon even the multitude of pure Vâsanâs. (56)

There are two kinds of dissolution of mind, *viz.*, that of Sarûpa (objective) and of Arûpa (subjective). In the case of Jîvanmukta, the Sarûpa-Manas and in the case of Videhamukta, the Arûpa-Manas, is dissolved. (57)

O son of Pavana! Once more attentively hear the nature of that neutralisation which thou hast known as the dissolution of Chitta. (58)

The mind of Jîvanmukta, being endowed with friendliness and other qualities and being free from future birth, without doubt, attains tranquility. (59)

The mind alone is the root of the tree of this Samsâra which has spread on all sides its thousands of branches with shoots, blossoms and fruits. (60)

That mind, I believe, is Sankalpa alone and that by the cessation of Sankalpas (volitions) thou shalt soon dry up the mind in such a manner as to dry up the tree of Samsâra. (61)

The (fourth) Samâdhi called Nissankalpa which dries up all the Sankalpas or volitions is the only means by which that (Arûpa) Manas can be dissolved by itself. (62)

The activity of the mind is misery, its dissolution is Bliss. The mind of the knower is soon dissolved, but to the ignorant, it is like fetters. (63)

That Chitta which is devoid of Vâsanâs is the real knowledge of the supreme Jñânins. That Chitta which is full of Vâsanâs is easy to obtain, and is useless. (64)

The Sapta-bhûmikâs, or the seven stages of consciousness which are blissful and which are taught by the Vedântas, are known as S'ubhechha (the desire to obtain spiritual bliss), etc. Closely follow the seven-fold sub-division of each and every one of those planes, and contemplate upon those sets of sevens in the aforesaid three ways (mentioned in verse 6 of this chapter). (65)

The first Bhûmikâ or plane of consciousness is only reached

through the effect of great virtues stored up in many past births. Even he who has realised this first stage would never be entangled in this Samsâra, but would remain unaffected by matters relating to this mundane existence. (66)

Thus in the glorious Upanishad of RA'MA GI'TA', the secret meaning of the Vedas, embodied in the second *Pâda* of the Upâsanâ Kânda of Tatvasârâyana, reads the sixth chapter, entitled :

The Consideration of Va'sana'kshaya, etc.

CHAPTER VII.

Hanûmân said:

O Lord! Knower of Vedic Truth! I do not know the seven stages* which Thou deemest the most essential of all the Tattvas. (1)

O Chief of the Raghûs! O Ocean of kindness! Tell me this in such plain language as will enable me to clearly understand the seven stages in order to accomplish my purpose. (2)

S'rî Râma said:

The first stage of Jnâna is said to be S'ubhechhâ (spiritual ardour), the second is Vichâraṇâ (contemplation), the third is Tanumânasî (attenuation of the mind). (3)

The fourth is Satvâpatti (pacification), the next is the one called Asam'sakti (indifference), the sixth is Padârtha bhâvanâ (the conception of Truth) and the seventh is known as Turyagâ (the fourth state of the SELF). (4)

The desire accompanied with non-attachment, resulting from repentance for one's own ignorance and leading to the study of S'âstra (the Science of SELF) and the company of good people, is by the wise called S'ubhechha (THE FIRST STAGE).† (5)

That practice of right conduct (accompanied by a constant flow of good thought) born of S'âstra, company of the wise, non-attachment, and repeated application is what is called Vichâraṇâ (THE SECOND STAGE). (6)

The daily wearing away to almost imperceptable thinness, of the deep attachment to objects of sense, under force of ardour and contemplation, leads to (THE THIRD STAGE called) attenuation of the mind. (7)

When the mind, being emptied of all that belongs to the objective, finds complete rest in the pure bliss of Satva, through the

* These seven stages are mentioned in the fourth chapter of the Varâhopanishad.

† This is rather a free translation of the original verse. The full sense could be brought out only by such rendering

practice of the (first) three stages, then it is called pacification (THE FOURTH STAGE). (8)

That condition which results from the practice of the (first) four stages, and which being devoid of all contact with the objective is the all-wondrous Satva, is called indifference (THE FIFTH STAGE). (9)

The absence of perception of objects, external as well as internal, in consequence of having accomplished the five preceding stages, and the resulting fusion of the objective in the subjective, as also the state of being called to action from the desire of others, is collectively described as THE SIXTH STAGE called the perception of Truth or the THING-IN-ITSELF. (10 & 11)

By the constant practice of these six stages and by giving up all sense of separateness, the condition of SELF-realisation is gained. This is called the fourth* state of the SELF (which is THE SEVENTH STAGE). (12)

The three † stages beginning with S'ubhechhâ (or ardour), belong to the waking condition, for the world is seen as it is, through the sense of separateness, only in that condition. (13)

Duality having disappeared from before and Unity being realised, those in the fourth stage ‡ look upon the world like a dream.§ (14)

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* The Turiya or the fourth state is reached by Jîvanmukta and Turyâtîta or that which is beyond the fourth, is reached by Videhamukta.

† Compare Jîvanmukti Viveka, ch. IV.

The three stages mentioned are only the means of gnosis and are therefore not included in Brahma-Vidya proper ; for in them a sense even of pseudo-reality attaches itself to separateness. These three are therefore assigned to the waking condition. Then comes undoubted direct realisation of the unity of SELF and Brahman, from the contemplation of the sense of the Great Texts of the Vedânta ; this is the fourth stage, the result of the first three, called pacification. One in the fourth stage having gained firm conviction of the real essence of the Unit (Brahman), clearly realises the illusory or impermanent nature of all name and form which go to make up what is known as the world.

‡ Compare again Jîvanmukti Viveka, ch. IV.

The Ascetic in this fourth stage is known as Brahmavid or the knower of Brahman of the first degree. The three stages beginning from the fifth are only degrees of the condition of Sadyomukti. They arise in the degree of peacefulness coming from constant practice of unconscious (*strictly speaking the superconscious*) trance. The super conscious trance in the fifth stage may be broken of itself. The ascetic in this stage is known as Brahma Vid-Vara or the knower of Brahman belonging to the second degree. The fifth and sixth stages are said to correspond to sleep and deep sleep respectively.

§ This stage may correspond to dream, in consideration of the preceding stage which answers to the waking,

Videhamukta is not distinct from any of these four (Brahma-vid and the rest). The wise here, out of respect, attribute Videhamukti to Variyan and Varishtha (*i.e.*, the knowers of Brahman who have attained the sixth and seventh stages) on account of their neglecting the body through forgetfulness, and to Vid and Vara (*i.e.*,) knowers of Brahman who have attained the fourth and fifth stages) on account of their having no future body. (22 & 23)

Hanûmân said :

(1) Ajnâna (ignorance), (2) A'varaṇa (veil), (3) Vikshepa (projection or extension), (4) Parokshadhîh (indirect knowledge), (5) Aparokshamatih (direct knowledge), (6) S'okamoksha (release from sorrow), and Tripti (contentment) are known as the seven states. O Chief of the Raghûs! Are these seven states different from the aforesaid seven stages or not? This is my doubt. (24 & 25)

Srî Râma said :

Looking at the similarity of numbers do you think that they are not different? If properly considered with the aid of subtle intellect they will be found to be quite different from each other. (26)

Vikshepa (extension) is killed by Parakshabuddhi (indirect knowledge), A'varaṇa (veil) by Aparokshadhîh (direct knowledge), and Ajnâna (ignorance) by S'okamoksha (release from sorrow). The other one, Tripti (contentment), then remains. (27)

The aforesaid ignorance cannot certainly be overcome by indirect knowledge, as Vikshepa and Avarana are its roots, and as it has other impediments besides. (28)

Is it not reasonable (to hold) that Vikshepa—which is an effect and which is therefore capable of being rejected—should be overcome by indirect knowledge which is aquired by S'ravana (*i.c.*, the hearing of the discourses of the spiritual teacher on the Science of SELF)? (29)

The four states beginning with indirect knowledge are included in the seven stages (ardour, etc.) but not so the three (states) beginning with ignorance. (30)

O son of Anjana! With the aid of thy subtle intellect, thou shalt understand that the first two out of the aforesaid four states are

like the first three stages (Bhûmikâs) and that the other two (states) are like the remaining four stages. (31)

There is S'okamoksha (or release from sorrow) in the super-conscious trances of Jîvanmukta on account of his kaivalya (*i.e.*, abstraction or becoming one with the Universal Self). Videhamukta has full contentment (santriptih) as he never comes out of his Samâdhi. (32)

There are seven other states, viz., those of being Brahman, Prakriti, and Purusha, as well as those of being I's'a, Avidyâ, A'varaṇa,* and the Jiva with Vikâra. These seven states are known to be other than, or different from, the seven stages or Bhûmikâs. Give up the illusion which the similarity of their numbers may induce one to think that they are one and the same. (33 & 34)

Hanûmân said:

O Lord! Tell me in detail about the seven states beginning with that of being Brahman. O Lord of Jânakî, I, Thy servant, wish to hear it. (35)

S'ri Râma said:

The eternal science of A'tman was acquired by Me from S'rî Vasishtha. I am the eternal Brahman (or the state of being Brahman is mine) on account of My ever existent-intelligent-blissful nature (or form). (36)

Thence (from Brahman) is the manifestation of Prakriti having in a state of equilibrium the (three) qualities beginning with Satva (or purity). Therein shines the reflection of the Universal Intelligence like the reflection in a mirror. (37)

By that reflection (of the Universal Intelligence) She (Prakriti) shines again three fold (*i. e.*, in her threefold nature). Through inseparable connection with (this) Prakriti, the state of being Purusha is again mine (*i. e.*, I have, in My turn, become Purusha). (38)

Verily, the Unborn (Purusha) is imaged in Mâyâ whose inherent quality—the quality pre-eminent in her—is S'uddhasatva or genuine purity. The Prakriti in whom Satva predominates is called Mâyâ. (39)

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* Avidyâvarana may be taken as two words or as a compound. In the latter case Jiva and Vikâra will have to be taken as two words to make up the seven states.

That Mâyâ is the self-controlled limitation of the Omniscient I's'vara. He has the power of controlling Mâyâ. He is one only and Omniscient. (40)

Being endowed with Satva, being the collective aggregate of all, and being the witness of the Universe, He (I's'vara) is competent to create the universe or destroy it or do otherwise with it. (41)

He who is termed I's'vara having omniscience and other attributes is also endowed with such names and forms as Brahma, Vishnu, S'iva and others. (42)

Mâyâ has two powers viz., Vikshepa and A'varaṇa, of which Vikshepa S'akti or the power of extension, evolves * the entire universe beginning from linga deha (subtle body) down to the Brahmic egg. (43)

That other power (of Mâyâ) is A'varaṇa or immersion which, as the cause of this world, throws, as it were, the veil of reality over the unreal internal distinction between the object and the subject of knowledge, as also over the external one between Brahman and creation. (44)

That shadow which shines in the presence of A'tman, the witness (of all phenomena and noumena), and which is closely connected with linga s'arîra (subtle body), when it interpenetrates (physical) consciousness (by the force of A'varaṇa S'akti), is the Jîva of our ordinary life (*i. e.*, is for our ordinary intercourse termed Jîva or Soul). (45)

By the force of superimposition, the Jîvatva (or the condition of being Jîva) is attributed to the witness (*i. e.*, the Kûtastha Pratyagâtma) also When the A'varaṇa is entirely destroyed (by means of dhyâna-yoga), and when their difference shines forth (or is made clear), then this illusion melts away. (46)

Similarly Brahman appears manipulated into many forms by the force of that power (A'varaṇa) which covers the (unreal) distinction between creation and Brahman. (47)

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* This evolution may be described as the attributing of name and form to that Brahman which is all existence, all knowledge, and all bliss, like the attributing of name and form, such as foam, waves, bubbles, etc., to the waters of the ocean.

Here also, by the destruction of A'varaṇa, the distinction between Brahman and creation becomes so far clear, as to enable us to attribute all change (Vikâra), viz., name and form, to the latter (creation) and not to the former (Brahman). (48)

Thus, O Hanûmân! Thou too shall ensure to thyself the state of being Brahman by constantly pondering over these seven states, with thy keen intellect. (49)

Discarding those four partial states, beginning with I'sa, thou shalt obtain the (first) three full and blissful states beginning with Brahman. (50)

Thus in the glorious Upanishad of RA'MA GI'TA', the secret meaning of the Vedas, embodied in the second *Páda* of the Upâsanâ Kânda of Tatvasârâyana, reads the seventh chapter, entitled:

The Consideration of the Seven Stages.

CHAPTER VIII.

Hanûmân said :

O Lord ! O son of Das'aratha ! Tell me in detail that chief Samâdhi by which this duality which flashes in my mind, will be surely destroyed. (1)

S'rî Râma said :

Existence, Intelligence, Love, Form, and Name are the five factors (that have to be considered in this connection). The first three (of these) represent Brahman and the last two the universe.(2)

Discarding Name and Form and being entirely devoted to Existence, Intelligence and Bliss, one should ever practise abstract meditation (Samâdhi) by concentrating his mind within or without. (3)

Concentrated meditation in the heart is of two kinds—Savikalpa (associated with thoughts) and Nirvikalpa (unassociated with thoughts). The former again is of two kinds—Dris'yânuviddha (with visibles) and S'abdânuviddha (with names). (4)

The Samâdhi wherein the A'tman is meditated upon as the witness of the mental world—the passions, desires, etc., arising in the mind-stuff—is (known as) Dris'yânuviddha Savikalpa. (5)

The Samâdhi wherein that Brahman which is Existence-Intelligence-Bliss, which is self-illumined, and which is devoid of duality is meditated upon as " I am," is (known as) S'abdânuviddha Savikalpa. (6)

In the case of one who overlooks the (aforesaid) Samâdhis called Dris'ya and S'abda (the first and second) on account of his experience of SELF-Bliss, the Samâdhi called Nirvikalpa, in which the mind stands like the jet of a lamp protected from breeze, is accomplished. (7)

On account of the fact that the mere Existence (*i.e.*, the original substratum) alone remains after separating the name and form from any object in the outside world as in the heart, this (Nirvikalpa) is (known as) the first (super-conscious) Samâdhi. (8)

There are three other grades* of Stabdhîbhâva or fixity in super-consciousness) like the one described before (in the last foregoing verse) on account of the enjoyment of the one eternal pleasure arising from the experience of the universal Paramâtman (the subjective A'tman having already been identified with it in the course of the third Samâdhi). One should devote the whole of his time to these six Samâdhis. (9)

S'abdânuviddha is otherwise known as Samprajnâta (conscious ecstatic) Samâdhi. In like manner, Nirvikalpa is otherwise known as the great Asamprajnâta† (super-conscious ecstatic) Samâdhi. (10)

That continuous mental attitude wherein runs the unbroken flow of consciousness 'I am Brahman' devoid of all tinge of egoism, is called Samprajnâta Samâdhi (conscious trance), the ripened condition of meditation. (11)

That condition of the mind which is free from all modifications and which enhances supreme bliss, is (what is known as) super-conscious ecstatic trance (Asamprajnâta Samâdhi which is) the favourite of the Yogins. (12)

That Samâdhi is cherished by the sages which is devoid of knowledge, devoid of Manas and devoid of Buddhi, which is of the nature of Chit or Intelligence (*i.e.*, divine light) and which is not surrounded or screened by that Intelligence. (13)

It is full above, full below, full in the middle and blissful. This is the real Samâdhi the performance of which is directly ordained (in the scriptures). (14)

Some learned men call this S'abdânuviddha (Samâdhi) by the name of Yoga, others call it Nididhyâsana (or profound and repeat-

* The three other grades of super-conscious Samâdhi here referred to are Nissankalpa, Nirvrittika, and Nirvâsana (mentioned in verse 27 of this chapter). The first is conscious mental Samâdhi, the second is the nominal conscious and the third is the super-conscious. The last three are only grades comparatively higher than the third. Some say (compare Vâkya Sudhâ verses 22 to 29) that the first three are internal and the last three are external. This notion is said to be erroneous (*vide* verse 29 of this chapter). The last four Samadhis (Nirvikalpa to Nirvâsanâ) denote the degrees of progress in super-consciousness.

† The expression "Asamprajnâta Samâdhi" is translated by some as "unconscious ecstatic trance." This rendering, though literal, is questionable. The higher phase of consciousness is god-consciousness or super-consciousness and not unconsciousness.

ed meditation), and others again, call it Abhidhyâna (*i.e.*, profound thought). (15)

O Hanûmân ! One calls it *Upâsana* or religious meditation (Lit. sitting by the side of God), another calls it *Nishtha* or devotion, another calls it *Pratyayâvritti* or repeated religious contemplation, and some great men call it *Abhyâsa* or practice (*i.e.*, frequent and repeated meditation). (16)

I am undivided, I am eternal, all full, non-dual. I am of the form of Existence-Intelligence-Bliss. I am the Light of lights. (17)

I am devoid of the three states (of consciousness). I am Turyâtma or the SELF in the fourth state. I am devoid of the three bodies (gross, subtle, and causal), I am the essence of blissful knowledge. (18)

I am devoid of creation, preservation and destruction. I am of the nature of concentrated knowledge. I am of the form of Chidâkas'a or space of knowledge; I am devoid of Jadâkâs'a or space of matter, etc. (19)

I am motionless and formless, I am devoid of ignorance, etc. I am devoid of impurity, I am the support of all, and I am devoid of fear. (20)

I am self-effulgent and the ocean of ambrosial SELF. I am devoid of the expansion of the universe, I am devoid of pairs of opposites, I am the mere SELF devoid of attributes. (21)

I am ever pure, devoid of illusion and ever enlightened. I am devoid of parts, I am ever free, devoid of desires, ever accomplished and lonely. (22)

I am void within, void without like an empty pot in the sky; I am full within, full without like the pot immersed in the ocean. (23)

The wise man who is conversant with S'abdânuviddha Samâdhi shall, by means of such affirmative and negative arguments, merge himself into Brahman and thus be fully liberated. (24)

He who practises in a lonely place, that abstract meditation which is of the nature of an injunction, beginning with the expulsion of modifications, will instantly obtain perfect vision. (25)

The first Samâdhi which is associated with visibles (*i.e.*, forms)

is easily realised and is urged on the immature (*i.e.*, fit for those who are young in knowledge). The second (Samâdhi) which is associated with names is difficult to be realised even by the learned. (26)

The third is Nirvikalpa (Samâdhi free from thoughts or doubts), the next is Nissankalpa (Samâdhi free from volitions), the fifth is Nirvrîttika (Samâdhi free from modifications), and the sixth is that which is known as Nirvâsanâ (Samâdhi free from impressions). (27)

These four Samâdhis are very difficult to be realised by ordinary men. When they are immersed in transitory pleasures, how could they hope for increased SELF-Bliss? (28)

Some people* consider that the six-fold division (of Samâdhis) is due to internal and external differences. Such consideration is quite improper, because of the confusion (that will arise) in their regular progressive arrangement. (29)

O Mâruti! I have only briefly told you the six Samâdhis. Hundreds of smaller Samâdhis generally lie hidden within them alone. (30)

Just in the same manner as salt becomes one with water by contact, even so does the Manas become one with the A'tman. This union of Manas and A'tman is called Samâdhi. (31)

That is called Samâdhi wherein the mind-stuff, after having gradually discarded the idea of meditater as well as meditation, is only cognisant of the thing meditated upon, and wherein it stands like the jet of a lamp protected from the slightest breeze. (32)

That profound meditation, as calm as the waveless ocean, upon the native condition of the SELF, after absorbing all the effects into their cause, is called Samâdhi. (33)

Not taking cognizance of anything whatever—not even an atom of any modification—other than one's own SELF, and the possessing of that knowledge which is as firm as the mountain Meru, is called Samâdhi. (34)

The tasting of the nectar of SELF-bliss resulting from the abstract meditation on the universal Intelligence whose veil of Ignorance has been removed, is called Samâdhi. (35)

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* For example the author of Vâkyasudha.

That state in which mere Brahman alone remains as *the seen*, after discarding *the sight* and *the seer*, (that state) which is devoid of doubts (Vikalpas), and (that state) which is best known to the SELF (alone), is called Samâdhi. (36)

The accomplishment of *the seer*, *the sight* and *the seen* (that are changeless) after absorbing the seer, the sight and the seen that are (only) modifications, is called Samâdhi. (37)

That is called Samâdhi wherein the SELF knows nothing else, sees nothing else, and hears nothing else whatever besides the SELF. (38)

If those that have mastered the meanings of all the Vedânta-tattvas, do not practise Samâdhi or abstract meditation, (then) liberation can never be attained by them, even though they be great persons. (39)

Those that are devoid of Samâdhis, and are boastful of their knowledge of the reality, are clever in deceiving the world. To them is not the higher path. (40)

All the ancient royal-sages beginning with Bhagîratha* and all the Brâhmaṇa-sages beginning with S'uka† have all had recourse to this Samâdhi. (41)

The Lords of the eight quarters beginning with Indra, Brahmâ, Vishṇu, Mahes'wara, and those important personages who were their partial Avatârs, have all had recourse to this Samâdhi. (42)

Brâhmaṇas, Kshatriyas, Vais'yas, S'ûdras, as well as others that have attained liberation in former times, have all had recourse to this Samâdhi. (43)

The great ascetics who live like a child, mad-man, ghost, etc., as well as others who live like (Prêta) a departed spirit, and (ajagara) a huge snake, (these) resort to (or are persons who practise) this Samâdhi. (44)

Those that are ever given up to Samâdhi obtain the highest

* Bhagîratha was the great grandson of Sagara, a famous king of the Solar dynasty. He is said to have performed a great penance and brought down the Ganges from the heaven. His Samâdhi is described in the Yoga Vâsishtha.

† S'uka the son of Veda-Vyâsa attained the Highest Bliss very soon. He was initiated into Brahma-Vidyâ by Parames'wara. S'ukarahasya-Upanishad gives all the particulars connected with his initiation, etc.

Bliss, (but) those that turn their faces away from samâdhi, meet with heaps of sorrows (everywhere). (45)

To the learned people, Samâdhi is bath, to them Samâdhi is prayer, Samâdhi is sacrifice, Samâdhi is penance. (46)

O Mâruti! Thou shalt, therefore, duly practise Samâdhi by means of profound meditation (*i.e.*, by absorbing all thought into the object of meditation) and thereby be ever tranquil and free from desires. (47)

What injunction or prohibition can there be for him whose Chitta is absorbed in Samâdhi, who is himself the Lord with no master above him? And, consequently, be thou fearless. (48)

Like a leech (which takes hold of one blade of grass before leaving its hold on another) thou shalt, after getting hold of Nirvikalpa Samâdhi, give up (the performance of) all the A'sʹrama Karmas, as well as devotion, etc. (49)

O Mâruti! If thou wilt practise Samâdhi after giving up (the performance of) Karmas, in the manner not sanctioned by the S'âstras, then, downfall alone will be its consequence, as he that has no (scriptural) support (for his act) is sure to meet with such downfall. (50)

What is there to be done by the King of Gods or by the Lord of creatures or by Myself to that supreme yogin who is ever given up to the practice of Nirvikalpa Samâdhi? (51)

He that suspects the function of the doer in him who is absorbed in the abstract meditation of the actionless SELF, (such a one) will never attain emancipation from (this) Samsâra which is the place of function of the doer, even after the lapse of crores of Kalpas. (52)

O Hanûmân! Even though I was a knower of Paramâtman, I had, when I was without the bliss of Samâdhi, to suffer much pain on account of the mental modifications relating to my function of protecting the world. (53)

Hence, for him who is devoid of Samâdhi, it will be very difficult to cross this ocean of Samsâra, even though he knew all the S'âstras (sciences). (54)

Therefore, seated in a lonely place, practise that Samâdhi which is taught under all the heads of S'rutis, which is practised by the

most learned persons beginning with Rudra, and which dries up the ocean of multitudes of sorrows pertaining to Samsâra. (55)

Having sufficiently veiled all the Indriyas some people here pretend as if they are practising Samâdhi. Their mind will never remain fixed, as it is directed towards external objects, and as Samsâra will again appear to them as before. (56)

Hence, O destroyer of enemies ! Having annihilated desire and other emotions, thou shalt here steadily practise Samâdhi. There is not the least harm of any kind anywhere at any time, in leaving off the Karmas that are (unconsciously) dropped during such steady practice. (57)

Thus in the glorious Upanishad of RA'MA GI'TA', the secret meaning of the Vedas, embodied in the second *Pada* of the Upâsanâ Kânda of Tatvasârâyana, reads the eighth chapter, entitled :

The Consideration of Samadhi.



CHAPTER IX.

O S'rî Râma the most excellent of teachers! Where it was said that Samâdhi alone is bath, etc., to the knowers of Brahman (*vide* verse 46 of the last chapter), there I have a great doubt. (1)

The omission, even by the knowers of Brahman, of such obligatory duties as bath, etc., pertaining to each A's'rama (or. order of life), is sinful, as they are ordained (by the S'âstras). (2)

Since they (obligatory duties) are not of the nature of Naimittika (or occasional), and are different from Kâmya (or optional), their omission can in no way be expiated. (3)

If the evil consequence resulting from the omission of ordained rites is capable of being removed (or remedied), then the S'âstra which lays down certain consequences for such evil acts as those of killing a Brahman, etc., becomes null and void. (4)

Because the effect of karma (or the performance of essential duties) has no prior existence (or is unprecedented) and because the effect of vikarma (or the performance of forbidden acts) has only a future existence (or is produced later on), if akarma (or non-performance of essential duties) will not produce any effect (as stated in the last verse), then people will become wayward (or do what they like). (5)

Sanyâsins (those belonging to the last order of life) are without karmas (*i. e.*, are not required to perform religious rites) according to the ruling of the S'âstra itself. I do not know of any S'âstra which exempts the householders also from the performance of such rites. (6)

Both the householder who does not commence (religious duties) and the ascetic who is active (*i. e.*, busy with the performance of such duties) do not shine by their adopting the opposite (or wrong) course. (7)

O Chief of the Raghus! I have heard from eminent men that this (*i. e.*, what has been said in the last verse) is the mighty declaration of the S'rutis and Smritis, and it cannot be otherwise. (8)

S'rî Râma said :

O son of Pavana ! O best of the intelligent ! What is doubted by thee is right. Even all the learned persons are perplexed here. (9)

Those three, *viz.*, karma (performance of essential duties), akarma (non-performance of essential duties), and vikarma (performance of forbidden acts) are, by no means, ineffectual, because the S'ruti declares that those effects are elsewhere employed in the case of his * (*i. e.*, Jîvanmukta's) friends and enemies. (10)

By omitting the performance of obligatory duties on account of their being entirely subject to (or having been immersed in) Samâdhi, not even the smell of sin is attached to wise men (or knowers of Brahman) who are liberated in life. (11)

To those who are devoid of worldly affections and whose minds are devoted to Samâdhi, waywardness (or doing what they like) is impossible even as a eunuch's passion for a courtezan. (12)

Some ignorant people think that waywardness is permitted in the S'ruti and other authorities, without at all considering their eulogistic character. (13)

Even though the wise people (immersed in Samâdhi) omit the performance of duties, there is no harm, if they begin to perform (only) the karmas suitable to the occasion on their coming out of Samâdhi. (14)

He who, without the concentration of mind, fails to begin the performance of karmas, is surely degraded from the householder's order. Such a fool does not shine. (15)

The learned men who teach the Truth have clearly declared so (as stated in verse 8 of this chapter), regarding him alone (who is referred to in the last verse). Do not, therefore, doubt at any time the meanings taught by me. (16)

* The S'ruti says : " The good actions (of a Jîivanmukta) go to (his) friends and the bad actions to those that hate him." Then a question may arise : How is it possible for a Jîvanmukta to have friends and enemies ? It is answered thus : He will not have from his point of view, either friends or enemies, as he will look upon all alike. But from the point of view of others, he may be liked by some and disliked by others. Those that like him and honour him are said to be his friends and those that dislike him and do him harm are said to be his enemies. The distribution of a certain class of karmic effects thus among friends and enemies is only applicable to Jîvanmuktas, and not to all.

As it is admitted here (in the world) that when the doer disappears, the doing also disappears (with him), so in the same manner when the agent (or doer) is lost in Samâdhi, there can be no impulse (or ordinance) to act. (17)

The householder being on a par with the ascetic (in this respect), even he is not in the position of a doer when he is engaged in Samâdhi, and when, through the experience of his SELF, he is freed from all karmas. (18)

If he (the householder) can, withont entering the fourth order of religious life, go into that continuous Samâdhi from which he need not come out, then there is no harm whatever even in his giving up all the karmas. (19)

If it be said that karmas are heard of (*i. e.*, taught in the S'ruti to be performed) even in the fourth order of life, then hear (what I am going to say). Karmas are taught to be abandoned (by the ascetic) in the beginning as well as in the end, but in the middle, on account of his inability * they (karmas), are (taught) to be performed. (20)

To associate the Sanyâsins with karmas is not, therefore, the chief intention (of the S'âstra). Even the acceptance of the staff, etc., (by the Sanyâsins) is due to the request made (to them) by the householders. (21)

The Brahmachârin or the student, the Grihastha or the householder, the Vânaprastha or the hermit, and the Yati or the ascetic (who respectively belong to the four orders of religious life among the twice-born), even though devoid of concentration of mind, may in consideration of (or in order to have more leisure for) their contemplations on the SELF, perform their essential rites in an abridged manner. (22)

By the abridgment of (essential) rites is meant not their mental performance. (It means that) the repetitions of incantations and the brevity of ceremonies are to be the same as those laid down for the unfortunate (such as the sick, etc). (23)

* Evidently his inability to reject the request of the householders to conform himself to certain rules and practices for their sake, as stated in the next following verse.

Even he whose Indriyas all shine of their own accord like the fully absorbed mental modifications on account of his intense lonely meditation directed towards Brahman alone, is said to incur no sin by his omitting the karmas (while engaged in such meditations). (When there is no sin for even his omission) then how can there be any * for the other (one) whose mind is absorbed in Samâdhi. (24&25)

Hanûmân said :

O Chief of the Raghûs ! If it be so, then, because all the living beings have certainly their chitta in a completely absorbed state during sleep, there is no harm in their omitting the karmas (by going to sleep whenever they like). (26)

The well-known eulogistic character of the passage which says that " in the event of a visit from the great ones, all religious observances may be stopped," is also destroyed (by the teachings contained in the foregoing verses †). (27)

S'rî Râma said :

Since all the modifications certainly exist in their seed-form, during sound sleep, the state of complete absorption of mind is not (then) attained and what is generally said is only complimentary. (28)

Hence that knower of not-self (*i. e.*, he who is ignorant of SELF) who omits the essential karmas during sound sleep (*i. e.*, who goes into sound sleep during that time when he ought to perform certain obligatory duties and thereby omits them) becomes a sinner, and he is, therefore, bound to perform such penances as are ordained (in the S'âstras for such omission). (29)

The meeting of the great ones here will be the cause of hearing more about Brahman (*i.e.*, will be conducive to the study of SELF). On this account, the passage (mentioned in the last verse) is termed not eulogistic. For all other purposes (than that of its being conducive to the study of SELF) it is admitted by all to be eulogistic. (30)

As Niyama S'âstra (the law relating to spiritual duties) is all

*The literal translation of the Samskrita expression would be "What is there to be said of the other."

† See also verse 13.

powerful, (being extremely efficacious), it should not at any time be condemned by any one who is devoid of the discriminative knowledge of Brahman and the SELF. (31)

Who will (dare to) intentionally violate that Niyama S'âstra which is closely followed even by the knowers of Brahman during their periods of worldly intercourse? (32)

O Hanûmân! Thou shalt understand that what is, by the force of superior knowledge, stated here in the inverted order, is quite in conformity with Vidhi-s'âstra (*i.e.*, the scripture of commandments), and is never otherwise. (33)

Decided rules relating to castes and orders of life are laid down by the ancients as well as the more ancients. They cannot be condemned (or dishonoured) by even the Lord of the whole universe, and much less by ordinary mortals. (34)

Having propitiated the Supreme Lord by observing the rules and practices pertaining to the respective castes and orders of life, the man gradually attains My Supreme Seat. (35)

Vedântas do not, however, purify him who is devoid of the observance of rules and practices relating to castes and orders of life The great teachers also do not accept him as a disciple. (36)

Even the knowers (of Brahman) will derive much comfort by following the restrictions imposed upon castes and orders of life, as they will have, then, no room for waywardness, etc. There is no doubt about this. (37)

The binding nature of the observances pertaining to castes and orders of life, is no bondage to those who desire liberation. The observance of duties pertaining to others, causes fear and bondage. (38)

That chief among the Karmins* who pays great attention to the observances pertaining to castes and orders of life, attains wisdom, (in course of time) even though he be an ignoramus. (39)

Just as the woman who is devoted to her husband attains the highest bliss here and hereafter, and just as she who is self-willed (or wayward) suffers great pain here and hereafter, even so does he who

Karmins: Those who follow the path of karma-yoga.

is devoted to castes and orders of life, enjoy bliss here and hereafter, and the other (who is wayward), on the contrary, suffer pain. There is no room for doubt here. (40 & 41)

It might be possible even for a Chandâla (an outcaste) to attain Brâhmaṇahood by means of penances, but he who is entirely degraded from castes and orders of life can never hope to regain his lost status by means of penances. (42)

The observances of castes and orders of life being the roots of that tree which is made up of Bhakti (devotion), Jnâna (knowledge), Virakti (non-attachment), etc., they should never be rejected. (43)

As a rootless tree, even though properly watered, produces no fruit, so does he who merely depends upon devotion, etc., without the observances pertaining to his order of life, fail to realise any fruit. (44)

This (*i. e.*, what is taught in the last verse) will not serve as an objection to the condition of one who is above all castes and orders of life, which (condition) is well-known to all the Vedânta, because he is devoid of any observance of his own or of any others. (45)

That yogin is Ativarṇâs'ramin (*i. e.*, one who is above all castes and orders of life) who, having neglected the observances of his own as well as those of others, has become continuously motionless. (46)

He who here abandons his own A'châras (or observances) and adopts the A'châras of others, such an one, intent upon waywardness, is said to have fallen from castes and orders of life. (47)

The qualities of tranquillity, self-restraint, etc., are said to belong to the best ascetic, even then, on account of their excellence, they are never dangerous to others. (48)

If you say that Agnihotra and other karmas are likewise (not dangerous) even to the S'ûdras (just like the qualities mentioned in the last verse), we say—no ; because of the want of similarity between the internal (qualities) and the external (karmas like Agnihotra, etc.) (49)

Until thou art able to neutralise the essential nature * of Arûpa Chitta and until thou shalt thereby attain Videha Mukti, thou shalt adhere to castes and orders of life. (50)

Having secured bodies corresponding to thy desires, O Hanûmân! thou shalt perform, without attachment, all the obligatory dharmas ordained by the S'rutis and Smritis, and offer them to Me, then I, Myself, shall release thee soon from pain. (51)

Because thou art desirous of emancipation thou shalt never be indifferent in the least about thy A'châras here. Since Svârâjya (*i.e.*, the SELF-domain or the identification with Self-effulgence) has for its roots the A'châras pertaining to one's own A's'rama, thou shalt ever be zealously devoted to them (A'châras). (52)

Thus in the glorious Upanished of RA'MA GITA', the secret meaning of the Vedas, embodied in the second *Pâda* of the Upâsanâ Kânda of Tatvasârâyana, reads the ninth chapter, entitled :

The Decision regarding Castes and Orders of Life.

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* The word "asuh" has been taken here as well as in verses 11 and 12 of chapter V., to mean "the essential nature." Whereas its literal meaning is "Prâna, *i.e.*, life or vitality." If it be taken in its literal sense, the meaning of the first part of this verse as well as of verse 12 of chapter V., will run thus: "One whose Arûpa, Manas and Prâna are lost in the Universal Essence." Where-ever there is the Manas, Prâna too is said to be there, and when one is mentioned by name, the other too is implied. The expression "loss of Prâna' may be taken by many to mean physical death. Therefore, it is better to take "chittasuh" as a *Tatpurusha-compound*, meaning "the vitality or the essential nature of Chitta," instead of taking it as a *Dvanda-compound*, meaning "Chitta and Prâna."

CHAPTER X.

Hanûmân said :

Bow to Thee, O Consort of Jânakî ! I am sorry for my having caused Thee fatigue (by detaining Thee so long). O Râghava, fond of devotees ! Pardon me for my wrong. (1)

There are many more points that I have to hear from Thee again in this connection. Even then, I shall wait for Thy convenience and gradually hear them afterwards. (2)

S'rî Râma said :

O Hanûmân ! Although thou art skilled in understanding the intentions of others, thou hast gone astray in the present case, because, thou speaketh so (as stated in the last verse) of Me who am extremely delighted to teach the Tattvas. (3)

I have not even a particle of that sham fatigue which is said to result from conversation. Now it is that my expressions (of ideas) filled with the nectar of SELF-bliss begin to flow out increasingly. (4)

Therefore, O Mâruti ! in the matter of acquiring the knowledge of the Supreme Truth, thou shalt, according to thy wish, question Me zealously on all questionable points exhaustively, without the least fear. (5)

Hanûmân said :

O Lord ! O Descendant of Raghu ! O Master ! Eminent men say that Karmas * are of three kinds, known as Sanchita†, Agâmi ‡ and Prarâbdha. § (6)

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* Karmas are classified under different heads, *viz.*, Nitya (obligatory), Naimittika (occasional), and Kâmya (optional or sprung from desire.). 1. He who acquires an indirect or theoretical knowledge of Brahman will cease to perform Kâmya Karmas. 2 He who attains Jîvanmukti by means of direct cognition, will cease to perform Naimittika Karmas. 3. The Nitya Karmas will, of their own accord, drop off when Videhamukti is attained. Likewise, the end of

[The Pûrvapaksha or *prima facie* view is stated, in Verses 7, 8 & 9 as the argument of one side.]

Some learned men say that of the three kinds of karmas, those known by the name of Sanchita are destroyed as soon as knowledge (of SELF) is acquired, without even having the necessity to enjoy their fruits—the pleasures and pains. (7)

Those that have reached the other shore of Vedânta say that the good and bad effects of A'gâmi Karmas which are not created by wise men thereafter (*i. e.*, after their acquiring SELF-knowledge), do not, at all, stick on to them. (8)

Those that have discerned the Truth say that Prârabdha Karmas of wise men (Brahma-Jnanins) are never destroyed without their effects being enjoyed, even (so certainly) as an arrow let off from the hand (of an archer). (9)

[The Siddhânta paksha or demonstrated conclusion is stated in the following verse as the argument of the other side.]

Whereas others say that the first (Sanchita Karmas) and the

Sanchita, A'gâmî, and Prârabdha Karmas too will respectively be reached by the aforesaid three persons in the same order.

There are two other classes of karmas, *viz.*, Prâyas'chitta (counteracting), and Nishiddha (forbidden). Prâyas'chitta Karmas are only capable of retarding the effects of bad karmas for the time being. Spiritual degradation will be the result of Nishiddha Karmas.

The effects of all karmas are classed under three heads, *viz.*, Sanchita, A'gâmi and Prârabdha.

† The word 'Sanchita' means 'collected.' Sanchita Karmas are the effects of actions in store which are awaiting fruition. These have not yet begun to bear fruit; when they are matured they become Prârabdha which is the cause of future births. All the Prârabdha Karmas do not in a lot mature at a time. It is but a collection of active forces set in motion at different times, in different degrees of intensity; and as such bearing fruit in the corresponding order of time.

‡ The word 'A'gâmi' means 'coming.' A'gâmi Karmas are actions performed in this life, which, if not counteracted, by Samâdhi and other means, will go to enhance the bulk of Sanchita Karmas already in stock and will bear fruit in the future.

§ Prârabdha Karmas are the effects of actions that have borne fruit. It is by virtue of Prârabdha that man is born on earth, or in other words gets his body in order to work out the effects produced by the actions or forces which he had set in motion previously. The effects of Prârabdha must be completely worked out; no one can escape it; the last farthing of this debt must be paid.

S'rî Râma holds that the other two karmas also must be worked out in the same manner and that there is no escape from them unless the individual lose himself in the Universal Essence by means of Samâdhis,

second (A'gâmi Karmas) can only be exhausted* (or destroyed) by fully working out their effects, and that the third kind of karmas (*i. e.*, Prârabdhas) never become extinct without clinging on (to the body) and without being worked out. (10)

O Râghava! Of the two (sets of) opinions thus expressed† by wise men, please determine, and say which is acceptable to me. (11)

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* How karmas are ultimately exhausted and how the knowledge of SELF is gradually attained will be clear from the following observations extracted from Muktiratna, chapter III.:

Among a crore of persons one at least will become wise and at the same time disgusted with the ever active mundane life and its miseries. Then the effect of his past unselfish karmas will naturally generate in him, discrimination, non-attachment, etc. The effects of good karmas are classed under "Kâmya" as they too have to be worked out like those of bad ones. But the small items of Nishkâma (or unselfish) karmas performed in numberless past births will be accumulating in small atoms without the knowledge of the doer, and then, when they become powerful, they will, as their combined result, generate the said discrimination, non-attachment, etc.

From the time the combined effect of unselfish karmas is felt, no new selfish acts will be performed by him, and in the course of a few more births, all his past Sanchita Karmas will be completely worked out. Then knowledge will begin to increase. With the increase of knowledge he will cease to create fresh A'gâmi Karmas again. Even a millionaire who does not take any interest for his monies and who meets all his expenses from out of his capital, will, in course of time, become a pauper. In the same manner will all his past karmas be exhausted. He who does not allow his senses to run after selfish actions which cause new births, and he who performs only the obligatory and occasional rites pertaining to his own order of religions life, is called a Jnânin.

The effects of karmas performed during the period of one's ignorance cannot but be worked out in full. The arrow aimed at a cow which was mistaken, by the archer, for a tiger, will not, after it is let off from his hand, fall flat on the ground without killing the cow, even though he finds out his mistake and repents for it when it has gone half way. The same is the case with the effects of karmas once performed. Therefore, all karmas other than those that are altruistic, as well as all karmas performed for one's own sake, must necessarily be worked out. Pâpa (the effect of bad karma), cannot destroy Puṇya (the effect of good karma). Each produces its effect on the doer and ceases only after it is fully worked out. Penances can only increase the stock of Puṇya, but can never decrease the stock of Pâpa. In like manner Nâma Sankîrtana (*i. e.*, reciting the names and praises of God), etc., too, can only add to the stock of Puṇya, but cannot destroy Pâpa. Mighty Puṇya Karmas performed here can, by their preponderating influence, restrain the effects of Pâpa and produce their own effects first. So says Parâśara : The weaker karmas that are, for the time being, restrained by the stronger, produce their effects either in dreams or in the next incarnation. In the Râmâyaṇa too it is said that Dharma cannot destroy Adharma, and *vice versa*.

† The two sets of opinions are : (1) Those contained in verses 7, 8 and 9: (2) Those contained in verse 10.

S'rî Râmâ said:

O Hanûmân! O one who is exceedingly intelligent and who knows how to question! This matter (*i. e.*, the decision regarding this controversy) ought to be, necessarily, known even by the most wise. (12)

Of the two sets of opinions, the first which thou hast heard from the mouth of the *learned* is unimportant. That second one which thou hast heard from the mouth of the *most learned* is important. (13)

The doctrine (or opinion) of those who hold that Tattva-Vichâra (*i. e.*, contemplation on the Truth) is only necessary until the attainment of Jîvanmukti, is verily, the first mentioned one, which pleases those who are lazy (or stupid). (14)

The doctrine (or opinion) of those who hold that meditation (on the SELF) is necessary until the attainment of Videhamukti is the next-mentioned one, which gives satisfaction to those who are excellent (or wise). (15)

In the case of the first (of the two sets of statements above-mentioned) there are many objections when the matter is carefully considered. When Sanchita Karmas remain unexhausted, the dawn of perfect knowledge is impossible. (16)

The knowledge which is begotten at the first stage being weak (or ineffectual), it will not have the power to destroy the multitudes of Sanchita Karmas which are strong (or very effective). (17)

If it be argued that the passages referring to penances will become useless in case karmas can only be destroyed by suffering their consequences (*i. e.*, by entirely working them out); then the reply will be—no; because, it is the minor sins (upa-pâpa) alone that can be destroyed by penances. (18)

If it be argued again that that passage refers to such grave sins as the killing of a Brâhmaṇa, etc., then the reply will be—no; because of the explanatory or eulogistic nature of it. If it be otherwise, then the passages that speak of the effects (or fruits of karmas) will become meaningless. (19)

"(Any) karma (which is) generated, whether good or bad.

must necessarily be worked out. Karma is never exhausted without being worked out, even after the lapse of hundreds of crores of Kalpas." This as well as similar other passages are hostile to the *prima facie* view (which holds that certain karmas are destroyed by certain means such as knowledge, etc.). Besides (in case the first-mentioned view is upheld), Brahmâ (the creator), I's'vara (the Lord of the Universe), and the Teacher (Brihaspati), will have to be accused of injustice (or inequality of dispensation). (20 & 21)

If it be said: "Let the passages dealing with the effects (of karmas) operate on those who do not have recourse to penances;" then (the answer is) the well-known capability of bad karmas to destroy the understanding (or knowledge), becomes useless. (22)

If it be asked, when the scriptural passage, "Just like grass and cotton thrown into fire", refers to Sanchita Karmas, how can it be said that they should be worked out? then hear (the reply). (23)

O Hanûman ! thou shalt understand that the fire of knowledge* burns to ashes either the (upa-pâpas) minor sins, or the Prârabdhas, and not otherwise. (24)

When grave sins as well as meritorious deeds done with

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* Compare Muktiratna, III., 13-15.

True it is that the Bhagavad Gîtâ says that the fire of knowledge burns all karmas to ashes. This can only be reconciled thus: When all karmas are worked out, knowledge dawns; then it is said that the fire of knowledge burns them. This is just like the falling of a fruit from a palm-tree as soon as a crow perches on it. Therefore what Bhagavad Gîtâ says is only eulogistic. The function of desireless or unselfish penances being the storing up of materials of knowledge, they will produce purity of mind, etc. The Jnânin will not create new sins thereafter, and the statement that all sins are destroyed when knowledge dawns is, therefore, merely a complimentary one. One may doubt that if neither penance nor knowledge can destroy sins, and that if they should, anyhow, be completely worked out, then no one will perform penances or study the Vedânta. There is no room for this doubt; because, mental purification and emancipation will be the result of performing penances and studying Vedânta, and every one will, therefore, have recourse to both the means. While one is in the course of enjoying the fruits of good and bad actions, the fruits of Nishkâma (unselfish) karmas become ripe, and begin to produce their effects in the shape of knowledge acquired by means of S'ravaṇa (hearing), etc. Therefore it is not even necessary that all sins must be worked out before the dawn of knowledge. That unselfish man who does not create fresh Puṇya and Pâpa, will, without doubt, attain emancipation.

desire, are entirely destroyed by working them out, then, verily, Sanchitas too are destroyed as they are of the same class (*i. e.*, of the class of sins and meritorious deeds). (25)

During the period of embodied existence due to karma (*i. e.*, the result of meritorious and evil deeds), the effects of unselfish and other good deeds, produce knowledge, here alone, by means of S'ravaṇa, etc. (26)

On account of the powerful nature of S'ravaṇa, etc., the Puṇya-Pâpas (*i. e.*, the effects of good and bad deeds) which impede knowledge, yield their fruits in the waking state, while the weaker ones, of their own accord, produce their effects either subsequently or in the dreaming state. (27)

But as the knowledge of him who, uninterruptedly, enjoys SELF-bliss (in the fourth state) after discarding the three states of consciousness, is very strong, the karmas in his case are, indeed, ineffectual. (28)

As long as the SELF continues to be connected with the body so long will Prârabdha too continue. When the connection of the SELF with the body is disliked, then Prârabdha too may be rejected (by forgetting the body). (29)

It is wrong to say with those who hold the *prima facie* view, that Sanchita Karmas are powerful because of their being the first and that Prârabdha Karmas are weak because of their being the last. (30)

Hanûmân said:

O Lord! O chief of the Raghus! What Thou hast said regarding the use of karmas is, without doubt, correct; even then I have another doubt. (31)

"The merits and demerits of the knower of Self go to his friends and enemies here." This declaration of the S'ruti is contrary to the statements of both sides (mentioned in verses 7, to 9, and 10). (32)

When these Sanchita and Prârabdha Karmas are destroyed *by*

bhoga * and *knowledge* † respectively ; how, then, can their use be made elsewhere, *viz.*, in the case of friends and enemies ? (33)

S'rî Râma said :

O Hanûmân : The good effects of those Naimittika Karmas (occasional rites) that are performed before and after the dawn of perfect knowledge with the only idea of setting an example to the people ‡ not being worked out (by himself) nor destroyed by knowledge, necessarily go to his friends. (34 & 35)

O son of Marut ! The bad effects of those Naimittika Karmas that are performed with desire and without the idea of setting an example to the people, and that are never performed by (perfect) knowers of SELF, not being worked out (by himself) nor destroyed by knowledge, go to his enemies. (36 & 37)

These good and bad effects, being distinct in themselves, are not included in those of Sanchita Karmas, nor are they included in those of Prârabdha Karmas, nor in those of A'gâmî Karmas. (38)

It is said that these good and bad effects of karmas performed by Paroksha-Jnânins (*i.e.*, indirect knowers of SELF), go to their friends and enemies and take hold of them half way (*i.e.*, in the course of life), or at death. (39)

The knower of Supreme-SELF is never besmeared with these good and bad karmas, even as a lotus leaf with water, as they are performed for the sake of others. (40)

O Mâruti ! The Nitya Karmas that are performed prior to the dawn of perfect knowledge are coadjutors in the acquisition of that perfect knowledge as also in the attainment of liberation. (41)

Hanûmân said ;

It is proper to hold that Nitya Karmas assist in the acquisition of perfect knowledge. O Râghava ! it is nowhere heard that they assist in the attainment of liberation. (42)

As fire is independent in (the act of) burning the fuel, and

* *By Bhoga* : by working out or by undergoing the karmic effects.

† *By knowledge* : by means of SELF-knowledge which ultimately leads to higher Samâdhis wherein the body is forgotten.

‡ *Lokasangraha Budhyaiva.* This expression is rendered by some as—" Having regard only to the keeping of people (to their duties) " and by others as—" for the protection of the masses."

cooking the food, even so is perfect knowledge in destroying karmas and effecting emancipation. (43)

When there is any obstruction to knowledge it requires the help of karma (to overcome it). Here, in the case of the unobstructed, how can there be any need for help? (44)

How can there be any fallacy in the demonstrated conclusion of Vedânta which says that after the dawn of perfect knowledge there is nothing to be done in the least? (45)

S'ri Râma said:

O son of Anjana! In consequence of the fact that Jnânendriya (or the powers of the organs of sense) whose formless nature is not thoroughly destroyed, will act, in all possible ways, upon their external objects of perception, the knower of the SELF should (as a child is fondled by keeping it engaged with its toys) keep them fully interested in the performance of Dharma, * Kâma, and Artha necessarily pertaining to (the respective) castes and orders of life, in order that they may not become wayward. (46 & 47)

As long as the neutralisation of the formless nature (of the Indriyâs) is not accomplished by means of Samâdhis, so long does perfect knowledge certainly require the aid of Nitya Karmas. (48)

Hence the wise need not, in the least, perform any other than Nitya Karmas. Thou shalt understand that the teaching of the Vedânta is thus free from fallacies. (49)

The indulging (keeping occupied) of the senses which naturally run after their objects, with karmas pertaining to one's own order of life, leads † to the highest prosperity (or Bliss) (50)

If karmas corporeal, verbal and mental be gradually associa-

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* Dharma, Artha, Kâma, and Moksha are termed Purushârtha (*i.e.*, the chief aims and objects in the life of a man). Dharma refers to the several duties pertaining to one's stages and stations in life; Artha is well-earned wealth, physical and intellectual; 'Kama' means righteous desires, temporal and spiritual: and Moksha as is well known, is freedom from misery and bondage.

† By keeping the senses (which run after their objects) interested in objects chosen by the individual (in accordance with the S'astras), he is bringing them under control and can gradually lessen the number of objects until he gains complete command over them. It is for this reason that at a certain stage Kâmya karmas are dropped, at the next stage the Naimittikas are dropped, and at the last stage even the Nitya karmas drop off themselves.

ted with perfect knowledge, then such association will be an ornament to the knower (of SELF). (51)

That most excellent knower (of SELF), the formless nature of whose Chitta, Prâna and senses has been neutralised, is never bound by these injunctions and prohibitions. (52)

O wise one! If there be the least desire on the part of the knower, for the enjoyment of Prârabdha, then understand that the performance of rites pertaining to one's own order of life becomes necessary. (53)

O Hanûmân! Retain in thy mind what I have taught thee, and without hesitation question me again on questionable (or doubtful) points. (54)

Thus in the glorious Upanished of RA'MA GI'TA', the secret meaning of the Vedas, embodied in the second *Pâda* of the Upâsanâ Kânda of Tatvasârâyana, reads the tenth chapter, entitled:

The Yoga of Division of Karmas.

CHAPTER XI.

Hanûmân said :

O Teacher of teachers ! O Illustrious Râmachandra ! O Ocean of kindness ! What am I to say regarding your affection towards your devotees ? It is beyond my power of description. (1)

On account of such affection alone Thou art so very kind and extremely interested in rescuing me from being drowned thus in this shoreless ocean of Samsâra. (2)

There are the famous Tri-guṇas (three guṇas)—the Sattva, the Rajas, and the Tamas. There are also (four kinds of spiritual people) the Karmins, the Bhaktas, the Jnânins and the Yogins. (3)

O Chief of the Raghus ! Tell me the nature of these four (kinds of people) affected by Sattva and other guṇas and the corresponding results produced by their being so affected. (4)

S'rî Râma said :

[SA'TTVIKA KARMINS.]

Karmins in whom Sattva predominates, and who are free from desires, perform the Nitya Karmas enjoined by the S'rutis and Smritis, and thereby please Me, the all pervading Janârdana. (5)

They gradually become purified, and through the path of Vedânta reach Me, the Intelligent, Blissful and Eternal Paramâtman. (6)

[RA'JASA KARMINS.]

Others who are affected by Rajoguṇa, and who are desirous of obtaining heaven, perform the Yâgas and other Karmas mentioned in the S'rutis for propitiating Indra and other gods. (7)

They enjoy the highest pleasures in heaven together with the Devas, and when the good effects of such Karmas are exhausted, they are surely born again in this world. (8)

[TA'MASA KARMINS.]

Others affected by Tamoguṇa are ever bent upon performing Kâmya Karmas alone, and are always devoted to supporting their families with the monies earned by means of such Karmas. (9)

They go (after death) to the terrible hells protected by Chitragupta and others and thereafter take a downward course and descend to the wombs of dogs, etc. (*i. e.*, degrade themselves to the lives of dogs, etc.). (10)

[SA'TTVIKA BHAKTAS.]

Bhaktas who are endowed with Sattva and who are free from desires, adore Me the Vishnu holding in His hands the Conch, the Discus, and the Club, by meditations and other means proclaimed in the S rutis. (11)

They are brought by My attendants to My world. There, obtaining the knowledge of SELF from Me, they, in due course, reach That, My Supreme Seat, along with Me. (12)

[RA'JASA BHAKTAS.]

Those other Bhaktas in whom Rajoguṇa predominates, with their several disciples, adore me—Hari—externally in images, by archanas (adoring them with flowers), and in several other ways. (13)

They reach My world (Vaikuntha), enjoy such pleasures as are even rare to Brahmâ and others, and are born again in very pure brâhmaṇa families. (14)

[TA'MASA BHAKTAS.]

Other Bhaktas in whom Tamoguṇa predominates, put upon themselves the garb of Bhaktas, and being devoid of the âcharas enjoined by the S'rutis, worship Me for the sake of money, etc. (15)

They, being on a par with the vulgar people, go to hell, and thereafter live the lives of dogs, etc., for their having committed sins from behind the screen. (16)

[SA'TTVIKA JNA'NINS.]

Jnânins who are Sâttvikas endowed with Vairâgya and other good qualities, who meditate on the identity of the SELF and Brahman, who shine with the âcharas pertaining to their respective castes and orders of life, be they householders, Sanyâsins, or others, (they) reach My Loka difficult to be attained, and with Me, in the end, reach That, My Supreme Seat. (17-18)

Those Jnânins in whom Rajoguṇa predominates are mentally

[RA'JASA JNA'NINS.]

addicted to Samsâra, and they, surrounded by their disciples, occasionally contemplate on the meanings of S'rutis. (19)

They too reach My Loka, enjoy all the great pleasures there, and are born again to be freed instantly with the help of their former Vâsanas. (20)

[TA'MASA JNA'NINS.]

Those other Jnânins in whom Tamoguṇa predominates, being addicted to sensual pleasures, teach S'ûdras and others the meanings of Vedas *for the sake of money*. (21)

They also go to the most horrible hell, Raurava, and are, thereafter, mostly born as dogs, etc., *for having misused the Vedas.* (22)

[SA'TTVIKA YOGINS.]

Those yogins in whom Sattvaguṇa predominates, who always practise Nididhyâsana (or abstract meditation), who are ever delighted because of their having gained the experience of the SELF, and who are entirely free from desires, (such people) when their Prârabdhas end, and their bodies (consequently) fall, (they), without Utkrânti (or the agonies of the last moment), etc., reach That, My Supreme Seat, established by all the Vedânta. (23 & 24)

[RA'JASA YOGINS.]

Those other yogins who have a Rajoguṇa nature, who, on account of meditations practised in company with others, have not succeeded in bringing about the destruction of their mind, etc., and whose minds are perplexed at not having realised (A'tman) the object of their Dhyâna, undergo the greatest miseries resulting from Prârabdha. Then, leaving this body at death (after having undergone Utkrânti or agonies), they reach My Supreme Goal. (25 & 26.)

[TA'MASA YOGINS.]

Those Yogins in whom Tamoguṇa predominates, by showing extreme neglect to Brahma-Vidyâ, will be vexed by (Abhânâvaraṇa) the screen that keeps them off from the light of A'tman, and will be eager to acquire aṇima and other siddhis or superhuman powers.* (27)

*According to another reading of the text the end of this verse runs thus:—" And will adhere to their respective A's'ramâcharas."

By their aversion to forbidden âchâras, they will reach My Loka, enjoy the highest pleasures there, and then will reach Me after being born once more on this earth. (28)

It should be understood by the wise that the three guṇas, Sattva, etc., become sixfold by dividing them into Kârya (secondary or pertaining to the effect), and Kâraṇa (primary or pertaining to the cause), which are of the nature of the changeable and the changeless.* (29)

Of these (Kârya and Kâraṇa guṇas), the Yogins † who are respectively endowed with the three Kârya or secondary guṇas are of three grades, and Jîvanmuktas‡ who are respectively endowed with the three Kâraṇa or primary guṇas are also of three grades. (30)

And, O Mâruti! the Karmins, Bhaktas and Jnânins already referred to (in verses 5 to 22 of this chapter) are of nine grades, distinct in their character, each being endowed with one of the threefold subdivisions of each of the three (modified) guṇas.§ (31)

Just as Jîvas who are the effects of Avidyâ are declared to be of nine grades|| on account of the triple nature of the principles known as Vis'va, Taijasa, and Prâjna ; (32)

And just as the Lords who are influenced by the effects of Mâyâ, are declared to be of nine grades** on account of the triple nature of the well-known Brahmâ, Vishnu, and I's'a ; (33)

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* The three guṇas, Sattva, Rajas and Tamas, pertaining to the effect which is subject to change, and the three guṇas pertaining to the cause which is not subject to change, make up the sixfold division here referred to. (See also footnote under verse 39 of this chapter).

† The three grades of Yogins who are influenced by the three Kârya guṇas, respectively practise the first three Samâdhis.

‡ The three grades of Jîvanmuktas who are influenced by the three Kâraṇa or primary guṇas, respectively practise the last three higher Samâdhis.

§ The threefold divisions of the three modified guṇas are : I. (*a*) Sattva-sattva, (*b*) Sattva-rajas, (*c*) Sattva-tamas ; II. (*a*) Rajas-sattva, (*b*) Rajas-rajas, (*c*) Rajas-tamas ; III. (*a*) Tamas-sattva, (*b*) Tamas rajas, and (*c*) Tamas-tamas.

|| The nine grades of Jîvas are : I. (*a*) Vis'va-vis'va, (*b*) Vis'va-taijasa, (*c*) Vis'va-prâjna ; II. (*a*) Taijasa-Vis'va, Taijasa-taijasa, Taijasa-prâjna ; III. Prâjna-vis'va, Prâjna-taijasa, and Prâjna-prâjna.

** See *Theosophist*, vol. XXI., p. 150.

Even so is the ninefold division of Karmins, etc. (including Bhaktas and Jnânins), who are influenced by the effect of any one of the three sub-divisions of each of the three (modified) guṇas called Sattva, Rajas, and Tamas.* (34)

The three primary or seed guṇas are said to pertain only to these, *viz.*, the S'akti mentioned in Ajâ-mantra,† as also to the (higher) Prakriti who is of the nature of Chit, and the immortal Tripâd Tattva (the three-footed Brahman or the upper triad). (35)

Some say that these three guṇas are the effects of Mâyâ and Avidyâ. This is inconsistent because of their (of these guṇas) being the seeds (of Mâyâ and Avidyâ). (36)

The threefold sub-divisions (of the three modified guṇas) are quite distinct from those (separate guṇas) that pertain to the effect. and from those (latent guṇas) that pertain to the cause. They (the threefold modifications) are to be rejected by those who desire liberation. (37)

Those that have not even realised here the kârya guṇas, but who nevertheless neglect the Kâraṇa or seed guṇas with the idea (or the wrong notion) of similarity (between the guṇas pertaining to the effect and those pertaining to the cause), are pseudo-philosophers or quack-professors of the science of SELF. (38)

O Mâruti ! Even Brahma, Indra and others ever worship those My three (seed) guṇas which are of the nature of Sat, Chit, and Ananda.‡ (39)

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* The three grades, of Karmins, Jnânins and Bhaktas, are said to be under the influence of the effect of any one of the three sub-divisions (such as Sattva-sattva, etc.) of each of the three modified guṇas.

† See Svetâs'vatara Upanishad IV. 5, for this mantra.

‡ The teachings contained in verses 29 to 41 of this chapter, will be plain to the student of Vaidika Sânkhya, but will be quite unintelligible to the student of the current Sânkhya Philosophy which is termed avaidika and which is very often criticised by S'ankara, Râmânuja and other great writers. It is the former Sânkhya that is referred to in the Bhagavad Gîtâ. Its doctrines are discussed at length in several places in that colossal work called Tattvasârâyaṇa. For a very brief exposition of it, the reader is referred to Jîvachintâmaṇi, translated and published in the July and August numbers of vol. xxii. of the *Theosophist*. The following genealogy of higher occult Powers (though a very rough outline) and a few explanations given thereunder, will be of some help to the reader, in understanding the main doctrines of Vaidika Sânkhya which distinguish it from the

O Hanûmân ! Thou shalt, therefore, with due regard for My words, contemplate upon the three Kârana (or seed) gunas pertaining to Me, for the sake of obtaining liberation in life. (40)

other Sânkhya. This genealogy may be read with advantage along with the diagram on page 150 of vol. xxi. of the *Theosophist*.

THE NIRGUNA'TI'TA BRAHMAN.

(*The attributeless and the unknowable*).

	Name of Ati'ta-Tattvas.		Description.		
Kârana or cause.	Nirguna Brahman (the source of Jîvas, having the privative attributes of Sat, Chit, and A'nanda).	=	Brahma-Vidyâ		
Kârana or cause.	Paramâtman (the cosmic Chaitanyam).	=	Purusha (Brahman manifested in Prakriti).	—	(Daivî) Prakriti (Part of Vidyâ having the three gunas in equilibrium and in seed form).
	Saguna Brahman (the source of the Universe).	=	I's'vara (Purusha energised in Mâyâ).	—	Mâyâ (the sâttvic aspect of Prakriti from which originate Vikshepa, âvarana, the differentiated gunas, etc. Another aspect is called Avyakta or Mûlaprakriti with separated gunas).
	[Below this are the nine Lords referred to in Verse 33 of this chapter].				
Both Kârana & Kârya	Pratyagâtman (one centre of energy. The SELF in the Turya or the fourth state of consciousness).	=	One spark of Purusha (the A'tma-Buddhi).	—	One atom of Daivî Prakriti.
	Tattva.				
Karya.	Jîvâtman	=	The effect of Pratyagâtman (the Ego).	—	Avidya (a modification of Mûlaprakriti).

From this point downwards the three-fold classifications and the differentiated gunas begin to play their part.

Of the above, the Nirgunâtîta is unknowable. Nirguna is called in this Gîtâ the middle Brahman which is reached by means of the three higher Samâdhis. Paramâtman has the three seed-gunas which are said (in verse 39) to be of the nature of Sat, Chit and A'nanda, in a latent state. Pratyagâtman is endowed with both kârana and kârya gunas according as it is the kârana pratyagâtman or the kârya pratyagâtman (see Jîva Chintâmani). Saguna Brahman is endowed with the three separate gunas. The three-fold classification of each

Although these (seed) guṇas are known by the name of guṇas in this case (in the case of Sat-Chit-A'nanda), they are no-guṇas in the case of the Truth (or Nirguṇa Brahman). The one still above that (Power) is Nishpratiyogika or Nirguṇâtîta (the attributeless) and It is far removed from guṇas and no-guṇas. (41)

O Thou that hast almost burnt down Lanka ! Having rejected the guṇas (the modifications of guṇas) by guṇas (the separate guṇas) thou shalt stand, as firm as the Mountain Meru, in thy self-consciousness, and shalt, by means of Samâdhis, realise, by degrees, My three guṇas (the Sat, Chit, and A'nanda). (42)

Thus in the glorious Upanishad of RA'MA GI'TA', the secret meaning of the Vedas, embodied in the second *Pâda* of the Upâsanâ Kânda of Tattvasârâyaṇa, reads the eleventh chapter, entitled :

The Yoga of Separation from the three Guṇas.

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of the three differentiated guṇas (*i. e.*, the modifications of each of such guṇas) will only apply to Jîvâtmans. All the 96 Tattvas enumerated in the Varâhopanishad refer only to those Tattvas that are below Saguṇa Brahman. The current Sânkhya deals with the principles beginning from Mâyâ (called Avyakta or Mûlaprakriti) downwards. The Yoga has recognised I's'wara also. But the Vaidika Sânkhya mainly deals with all the higher Atîta-Tattvas from Saguṇa-Brahman upwards.

[As a possible help to the student of Theosophy, who is familiar only with the classifications given in the later theosophical writings, the following suggestions are offered : The Nirguṇâtîta Brahman is the Unknowable of the "Secret Doctrine;" the Atîta-Tattvas (which are powers rather than qualities) are the inferred attributes of Nirguṇâtîta Brahman and do not in any sense refer to the three Logoi of the Solar System. The nine Lords, also, are those referred to as standing before Parabrahm : his immediate agents in the bringing of the universe into existence, so being powers rather than manifestations. These, all together, form the supreme Cause—are the reason for the existence of all that is. In this diagram all the intermediate stages between this great Unknowable and the human Ego are omitted. The student should think of many stages between them, but we will mention only one : that of the Solar Logos and his system. The Nirguṇâtîta Brahman stands as cause, Kâraṇa, and the Solar Logos as Kârya, or effect. The latter in its turn becomes Kâraṇa, or cause, and is the source of Pratyagâtman, which is the self of the individual : that self-conscious centre which is back of the Ego. This, again, in its turn, although an effect, becomes a cause and its Kârya is Jîvâtman, the separated individual, or the Human Ego. The lower effects, the bodies mental, astral and gross, are ignored in this arrangement, but the student may think of them as effects of Jîvâtman as cause. All below Nirguṇâtîta Brahman stands as a duality of effect and cause, until we reach the outermost limits of the all-pervading force, where, of course, effect only would exist.—N. E. W.]

CHAPTER XII.

Hanûmân said :

O Râmachandra, Ocean of Mercy ! O Consort of Jânakî ! I, Thy servant, wish to hear of Thy mysterious Universal Form. (1)

S'rî Râma said :

O Hanûmân ! Hear me, O lord of apes ! I shall tell thee My mysterious Universal Form which will presently become visible to thyself and cause thee fear. (2)

Even though it is impossible to describe My Universal Form, in words, I, whose mind is won over by thy devotion, shall tell thee the same. That beautiful Form which has been brought about by the play of (My) Mâyâ, should, undoubtedly, be heard of by thee, but, be thou not afraid. (3)

Hanûmân said :

O Lord ! How can I possibly be terrified when, from the mouth of Thee who always advocates fearlessness, I now hear about Thy extremely auspicious and divine Form, which, if once heard of, is capable of destroying all fears ! (4)

S'rî Râma said :

O Hanûmân ! Do not say so. By merely hearing of it, alas ! even Brahma, Indra, and other gods are terrified. Even the hairs of My body stand erect when I think of it. By that, thou shalt faint away in no time. (5)

Think of that mighty undivided Form which has on all sides numerous hands and feet that are beyond grasp ; which has eyes, mouths, noses and heads on all sides ; and which has ears, necks, arms, breasts, navels, knees and thighs on all sides. (6)

Over and over again, O Hanûmân ! these fourteen worlds (or planes of existence) having, like so many gnats, entered the cavity of (a) nose of that Universal Form, while in the act of inhaling, come out scattered in the act of exhaling. (7)

The crores and crores of Brahmic eggs spreading over the hairs (of Its head) here and there, give occasion for certain doubts. They appear in their shape as if they were so many atoms clinging together like the seeds of one of the branches of an Indian fig tree which spreads on all sides its branches and branchlets. (8)

Some of those faces are big, some long, some short, and others atomic. So also are the feet, etc. Hence, That Form should be seen by those brave souls in this world whose minds are serene. (9)

Who is there that has the power and fearlessness to see That (Universal Form) to which are even the seven oceans like so many mouthfuls of water (for rinsing the mouth or drinking); to which the principal rivers are like the secretions of the nose; and the mountains such as Meru, etc., like the secretions of the ear. (10)

How could I tell thee the greatness of That—My Universal Form—before which numberless mid-day suns (the totality of whose brightness is) very difficult even to be imagined, are like so many fireflies, and by whose violent peal of laughter, the outer shell of the Brahmic egg has been broken; (11)

Wherefrom numberless gods of death run away on seeing the multitudes of faces with projecting fangs, and in which wonderful Form, they fall senseless of their own accord, not finding the slightest space anywhere else whereto they may go; (12)

Whereby numberless Indras have lost their eyes; wherein alone they fall down, and exceedingly cry, wherefore they reproach themselves for being unable to shut their eyes,* and alas! being perplexed in mind, they become motionless; (13)

Within whose lotus-like navels, many four-faced ones (Brahmâs), although (they are) the greatest and the permanent, yet dust-like (when compared with this Form) being broken down by that fierce peal of laughter, roll about in the same manner as wild animals do in mountain caves when frightened by thunderbolts. (14)

O son of Pavana! Thyself meditate upon that Mystery which is devoid of beginning, middle, and end; and by which the extraordinary fires (that break out at the time of the destruction of the world) are entirely destroyed, and are made invisible in no time. (15)

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* Devas are said to have their eyes always open.

Skilfully perceive (by the mental eye) That, which shines, sometimes, of its own accord, as Meru; sometimes, clearly, as Mainâka*; and sometimes, spontaneously, as the Himâlayas, with beautiful choice colours. (16)

Under whose lotus-like feet even A'di-S'esha (the thousand-headed serpent) is but a streak, and the sky over whose hairs (of the head) is like a dark coloured ornament. Thus shines that undivided Form which has the Sun and Moon for its pendants, and which pervades its own inside and outside. (17)

Who is there that is competent here (in this world) to express an opinion as to what My Form is like, when (in reality) it is unseen though partly seen; unheard of though partly heard of; and to which Brahma (knowledge) and Kshattra (power) are food, and death is mild sauce. (18)

While the Lord of Sîtâ (*i.e.*, S'rî Râma) was thus describing (the Universal Form), Hanûmân, the son of Vâyu, was rapidly meditating upon that Form, with his eyes closed. (19)

Then, by means of such rapid meditation, He (Hanûmân), perceiving That (Form) which causes fear, fell down senseless on the floor with languid, powerless limbs. (20)

And S rî Râma smilingly looked at him (Hanûmân) for a short space of time,† and then, with great regard, raised him with His own lotus-like hands. (21)

With excellent cold water and with soft currents of air induced by fanning, the Lord Himself comforted him who was (then) senseless. (22)

After Hanûmân had recovered from his swoon, the best of the Raghus, with tears of Joy, and with indistinct words, again began to describe the Universal Form. (23)

On hearing it, the son of Anjana, holding firmly by his hands both the feet of S'rî Râma, addressed Him (thus) with words, choked in his throat. (24)

* Meru and Mainâka are two mythological mountains. The former is said to be of golden hue and the latter evidently is of a dark colour.

†"Muhûrta," the word used in the text, is here taken to mean "a short space of time." It is sometimes taken to be equal to forty-eight minutes and sometimes three and three-fourths Indian hours.

Hanûmân said:

O Lord! Ocean of Mercy! The grandeur of Thy Universal Form is, indeed, wonderful and difficult to be perceived. O Teacher! Protect me who am deficient in courage, by concluding Thy description of That (Form) and by changing the topic. (25)

That great Form of Thine which presented Itself to my (mental) vision, without mercy draws here and there my feet, here and there my hands, and in like manner my other parts also. Alas! I cannot endure this even for a moment. (26)

O my dear Lord! Thou art possessed of endless grandeur, Thou art the Universal Spirit. Thou art all-powerful. Who is there equal to Thee? As I have become the weakest of the weak, protect me with Thy tender look which is essentially kind. (27)

O Râma, having lotus-like eyes! I am (only) a foolish and degraded monkey. What else have I in this world to depend upon except Thy lotus-like feet which are rare even to Brahmâ? (28)

O chief of the Raghus! Counting upon my excessive former courage, and being ignorant of the greatness of this Mâyâ of Thine difficult to be overcome, I have committed an error. O Teacher! pardon me for this offence. (29)

Without even catching a glimpse of that Universal Form (which glimpse) is enough to destroy multitudes of strong sins, I thought that I had attained Thy Nirguṇa-SELF. Pardon me, O Lord! for this offence also. (30)

Because of its association with Mâyâ, I certainly thought that (the characteristic of) fullness, will not apply to Saguṇa. O Lord! O Supreme Purusha who art everywhere, inside and outside! Pardon me for this offence also. (31)

Having daily observed Thy unbounded passion for S'rî Jânakî I, without considering Thy greatness, entertained indiscriminate thoughts concerning even Thee who art the Lord of all. Alas! pardon me for this, the greatest of my offences. (32)

When Hanûmân, the most intelligent, thus expressed himself in tasteful words, S'rî Râmâ, the great one, moved by mercy—with tears of Joy, with hairs standing erect, with shaking limbs, and with

words choked in His throat—spake to him these mild and candid words which indicate His love towards His devotees. (33 & 34)

S'rî Râma said:

O Hanûmân! Let these words of thine be (useful) for (attaining) freedom from mundane existence. Consider as to what remains for thee, to be known, and again ask Me (about it). (35)

Thus in the glorious Upanishad of RA'MA GI'TA', the secret meaning of the Vedas, embodied in the second *Pâda* of the Upâsanâ Kânda of Tattvasârâyaṇa, reads the twelfth chapter, entitled:

The Investigation of the Universal Form.

CHAPTER XIII.

Hanûmân said :

Bow to Thee, destroyer of misfortunes and bestower of all fortunes. Bow to S'rî Râma who is the source of pleasure to the world. (1)

Bow to Thee, Kes'ava ; bow to Thee, Nârâyaṇa (floating on the waters of Ether) ; bow to Thee, Mâdhava (the Lord of Lakshmî) ; bow to Thee, Govinda (the Cow-keeper) ; (2)

Bow to Thee, Vishṇu (the pervader) ; bow to Thee, Madhusûdana (the destroyer of the demon Madhu) ; bow to Thee, Trivikrama (He who measured the Universe by three steps) ; bow to Thee, Vâmana (the dwarf) ; (3)

Bow to Thee, S'rîdhara (bearer of fortune) ; bow to Thee, Hrishîkes'a (Lord of the organs of sense) ; bow to Thee, Padmanâbha (the lotus-navelled) ; bow to Thee, Dâmodara (having a cord round the belly).* (4)

Bow to Thee, Matsyarûpî (who took the form of fish) ; bow to Thee, Kûrmarûpî (who took the form of tortoise) ; bow to Thee, Varâharûpî (who took the form of Boar) : bow to Thee, Nrisimha (Man-lion) ; (5)

Bow to Thee, Vâmana (Dwarf) ; bow to Thee, Râma (Parasurâma who extirpated the Kshattriya caste) ; bow to Thee, S'rî Râma (the slayer of Râvaṇâ) ; bow to Thee, Bala-Râma-(elder brother of Krishṇa) ; (6)

Bow to Thee, Krishṇa ; bow to Thee, Kalkî (a future liberator of the world). O Lord ! Janârdana ! always be pleased with me. (7)

O Dear Consort of Jânakî ! Some learned people say that the *Mantra* of sixteen syllables—*viz.*, O Hari ! Râma !, Hari ! Râma ! Râma ! Râma ! Hari ! Hari ! Hari ! Krishṇa ! Hari ! Krishṇa ! Krishṇa ! Krishṇa ! Hari ! Hari !—is the great Mantra that carries one to the other shore of Samsâra. (8 & 9)

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* The word Dâmodara applies to Krishna—His foster-mother Yas'oda having in vain passed a rope round his belly, whilst a child, to keep him in confinement.

Some say that the name "Râma" is the Mantra that rescues all—from Brahmâ down to the very worm—when it is muttered (by Mahâdeva) into their ears at the time of their death at Kâs'î (*i.e.*, Vârâṇasî which Samskrita word is now-a-days wrongly pronounced and written as Benares). (10)

Others say that the eight-lettered Mantra meaning "Bow to Narâyaṇa," to which is directly prefixed, Praṇava, is the most excellent Mantra which rescues one from earthly bondage. (11)

Others say that that Mantra which rescues one at Kâs'î is, the letters (that make up the word) "S'iva," or as some would say, it is the five-lettered Mantra pertaining to S'iva (meaning) "Bow to S'iva." (12)

Others again hold that Praṇava, the eternal and auspicious monosyllable proclaimed in all the Vedânta is, of all others, the most important one and the ever rescuing (târaka) Mantra. (13)

Thus, verily, is this point argued in diverse ways by the wise Brâhmaṇas who debate upon Târa (the Mantra that is capable of rescuing one from bondage). O chief of the Raghus! Decide the point here and tell me the one which is best suited for my meditation. (14)

Thus questioned by Hanûmân, S rî Râma, well-versed in S'rutis, taking into His consideration the *pros* and *cons* of all the S'rutis, that treat of Târaka, such as Brihajjâbala, (Râma) tâpinî, (Nârada) Parivrâjaka, Advaya (târaka), and all others down to the end of Muktikopanishad, told him (thus) the decided meaning. (15 & 16)

S'rî Râma said:

O Hanûmân! I shall tell thee that Târa by which thou shalt be able to cross, immediately, this ocean of Samsâra. Hear, with a most attentive mind. (17)

There is no doubt, O Hanûmân! that all the S'aiva, and Vaishṇava Mantras have, ordinarily, the power to rescue one from Samsâra. (18)

Even then, this Mantra called Praṇava is the most excellent of all. It is this alone that is actually meditated upon by all, for the sake of liberation. (19)

All other Mantras except Praṇava are applied for purposes of both *Bhoga* (enjoyment) and *Moksha* (liberation); but this (Praṇava), verily, is applied for the purpose of liberation alone. (20)

And this Praṇava which is of the form of "OM" consisting of letters beginning with A, U, etc., is found established in all the Vedânta (Upanishads). (21)

Such eminent personages as Brihaspati (the Teacher of Devas), A'di S'esha (the thousand-tongued serpent serving the purpose of Vishṇu's bed), etc., so also My own teacher Vasishtha, the consort of Arundhatî, are incapable of describing the greatness of this (Praṇava). (22)

Therefore do I desist from giving thee a description of it at present. Now hear from Me its form and meaning, both of which should necessarily be known by thee. (23)

This Praṇava has its form made up of sixteen inconceivable or subtile Mâtras (measures or parts) * such as the following, *viz.*, (1) A, which is said to be the first letter; (2) U, the one next to it; (3) then the letter M (ma); (4) then ardhamâtrâ (half the measure of a tone); (5) Nâda (sound); (6) next to it, is Bindu (the point from which the sound starts); (7) Kalâ; (8) then, Kalâtîtâ (the one above Kalâ); (9) S'ânti (tranquillity or peace); (10) then, S'ântyatîtâ (the one above No. 9); (11) the eleventh is said to be Unmanî; (12) the twelfth is Manonmanî; (13) Purî; (14) Madhyamâ; (15) then, Pas'yantî; and (16) the last, Parâ. (24 to 26)

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* It is impossible to make the average reader understand the occult significance and the meaning attached to the name of each of these Mâtrâs. They refer to highly occult matters reserved for the last stages of initiation. Those fortunate souls that have undergone the highest stages of initiation into the secrets of ancient Indian white magic and occultism, may, with advantage, refer to that portion of Varivasyâ-rahasya which treats of "HRÎM" and its sixteen, as well as two hundred and fifty-six Mâtrâs. "HRÎM" is said to be the Sthûla Praṇava and "OM," the Sukshma Praṇava. The two hundred and fifty-six Mâtrâs of this Praṇava with their different classifications, meanings and applications are fully dealt with in the Anubhûti-Mîmâmsa-Bhâshya of Appaya Dîkshitâcharya. Many points dealt with in this Râma Gîtâ will, at present, be unintelligible to the average reader. Earnest students may hope to grasp those points clearly when they are enabled to read in the issues of the next volume of the *Theosophist*, the translation, in parts, of Muktiratna, a complete Manual of Anubhavâdvaita (*i.e.*, the empirical or experiential monism).

O Hanûmân ! By subdividing each of these Mâtrâs into their gross, subtile, seed, and turya (or the fourth) states, they become sixty-four.* (27)

Being two-fold from the standpoint of (the inseparable) Prakriti-Purusha (or Matter-Spirit) they again become one-hundred and twenty-eight Mâtrâs. (28)

From thence they again become two-hundred and fifty-six Mâtrâs when considered from the standpoint of the further two-fold subdivision into Saguṇa and Nirguṇa. (29)

Thus, O Mâruti ! understand that Praṇava consists of such extremely subtile Mâtrâs. I shall now tell thee its meaning. Hear with an attentive mind. (30)

That supreme Brahman which is well known to be of the nature of undivided Sat-Chit-A'nanda is alone, verily, the primary meaning of this Praṇava which enables one to get over to the other shore of the ocean of Samsâra. (31)

Those one hundred and twenty-eight Mâtrâs which are free from any tinge of Saguṇa, are, here said to demonstrate Brahman's Svagatabheda † (*i. e.*, the distinctions existing among the several members which go to make up, as it were, the body of Nirguṇa Brahman). (32)

Of these (128 Mâtrâs), sixteen Mâtrâs are included in the six-

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* The Mâṇḍûkya, one of the ten Upanishads, speaks of four Mâtrâs, *viz.*, A, U, M and ardhamâtrâ, and also of eight Mâtrâs by assigning four Mâtrâs to Prakriti and four to Purusha. The Atharvas'iropanishad, one of the Thirty-two Upanishads, deals with the gross, the subtile, the seed and the Turya states of each of these four, and thus makes them sixteen. Again speaking of the sixteen Mâtrâs pertaining to Prakriti and an equal number to Purusha, it (the said Upanishad) gives us thirty-two Mâtrâs. The Varâha and Nârada parivrâjaka coming under the class of one hundred and eight Upanishads, speak of the sixteen parts mentioned in verses 24 to 26 of this chapter Then the eighth (chapter of) instruction of the latter Upanishad refers to sixty-four Mâtrâs in dealing with their gross, subtile, seed and Turya states. Again speaking of the Prakriti-Purusha aspect the Praṇava is said to consist of one hundred and twenty-eight Mâtrâs. Of these (128), the first ninety-six Mâtrâs will include the ninety-six Tattvas. (Muktiratna-Mahâvâkya prakaraṇa).

† To illustrate Śvagatabheda we may take the example of an Indian fig tree whose branches, leaves, twigs, shoots, fruits, roots, etc., are distinct from one, another, although all of them together go to make up the tree.

teen subdivisions* into gross, etc., of the four characteristics known by the name of Viveka, etc., pertaining to the sixteen kinds of âtmâdhikârins (or persons fit for realising the SELF). (33)

It should be understood by thee that the remaining (112) out of the aforesaid (128 Mâtrâs), are distributed among the seven (Jnâna) Bhûmikas or stages, in their respective order, at the rate of sixteen Mâtrâs for each stage. (34)

It is only by thus dividing it into Mâtrâs that the Praṇava mantra should be meditated upon by the wise with the aid of S'ravaṇa, &c., for the sake of their direct cognition (or experience of the SELF). (35)

This Praṇava which ought to be muttered in prayer in its complete form as an undivided one (without breaking it into Mâtrâs) and which is resorted to by ascetics who are unselfish in their devotion, is the sole cause of mental purification. (36)

Just as the meditation on this (Praṇava) in the form of muttered prayer which is subordinate (to abstract meditation) is useful here, for attaining Krama-Mukti (*i.e.*, liberation in due order); even so, O Hanûmân! is the repetition of My name (useful here for attaining Krama-Mukti). (37)

The primary meanings of other (holy) names (used by devotees in their prayers) are included in the secondary (or undivided) Praṇava. The primary meaning of the Prṇaava divided into Mâtrâs is included in itself. (38)

The Sanyâsin or the ascetic alone is verily entitled to perform that meditation (or muttered prayer) in which the gauṇa (*i.e.*, the secondary or the undivided) Praṇava is the chief object of meditation. Whereas all are, without exception, entitled to perform that (abstract) meditation in which the mukhya (*i. e.*, the primary or the divided) Praṇava is the chief object of meditation. (39)

The son of Vâyu, hearing in this manner, the meaning taught by S'rî Râma, said (to Him): I have heard that Thou art Thyself the meaning of Praṇava. Tell me, O Râghava! how it is. (40)

* The subdivisions here referred to are: the Sthûla-viveka, Sûkshma-viveka, Kâraṇa-viveka, and Turya viveka; Sthûla vairâgya, Sukshma-vairâgya, Karaṇa-vairâgya, and Turya vairâgya; and so forth for the remaining two also.

S'rî Râma said :

I shall tell thee that meaning also. Hear, O Hanûmân! with devotion. By hearing it alone thou shalt instantly become purified. (41)

Lakshmaṇa whose form is Vis'wa, denotes the meaning of Akâra (*i.e.*, the letter A); S'atrughna whose form is Taijasa, denotes the meaning of Ukâra (*i.e.*, the letter U); and Bharata whose form is Prâjna, denotes the meaning of Makâra (*i.e.*, the letter M). I am, surely, ardhamâtrâ and my very form is Brahmânanda itself. (42 & 43)

On account of My presence, this Sîtâ who is called Mûlaprakriti is said to be the cause of creation, preservation, and destruction of all beings, and the support of the Universe. The Brahma vâdins call her Prakriti, because she is to Me like Prâṇa (44 and 45)

She alone is Mahâmâyâ and she, the most supreme Vidyâ. O son of Marut! She is also that Lakshmî who has My breast for her residence. (46)

Praṇava is said to have sixteen other states, O Hanûmân! attentively hear those states beginning with Jâgrat-Jâgrat. (47)

O son of Vâyu! The great ones say that that state in which there are no such ideas as 'this' or 'mine' as regards all visible manifestations, is called JA'GRAT-JA'GRAT. (48)

That is said to be JA'GRAT-SVAPNA wherein all ideas of name and form are given up—after realising (the fact that) the uninterrupted series of manifestations (are) in me, the Sat-Chit-A'nanda. (49)

The conviction that "in me, the all-pervading Chidâkâs'a (or the space of mind), there is naught else except SELF-knowledge," is called JA'GRAT-SUPTI. (50)

That is called JA'GRAT-TURYA wherein the conviction becomes firm that the three states, Sthûla, etc. (*i.e.*, the gross, the subtile, and the causal), are false; even though the causal form has not yet been broken up (or neutralised) there (*i.e.*, at this stage). (51)

The conviction that even the activities proceeding from the astral plane owing to causes set in motion previously, do not, in the least bind me when the knowledge of the physical plane is completely destroyed, is called SVAPNA-JA'GRAT. (52)

That is SVAPNA SVAPNA wherein the seer, the sight, and the seen, which remain after the destruction of Kâraṇâjnâna (or ignorance which is the root of all) becomes ineffectual for purposes of knowing. (53)

When by means of excessive subtile thinking, the modifications of one's own mind become, without the least agitation, merged in knowledge, then it is called SVAPNA-SUPTI. (54)

That loss of innate bliss (pertaining to the individual Self) which follows his attainment of (the universal) Bliss on account of his undisturbed seat in the Undivided (Form), is called SVAPNA-TURYA. (55)

The experience of that SELF-Bliss which has taken the shape of (or has been identified with) the Universal Intelligence through the rising (or spreading) of mental modifications, is called SUPTI-JA'GRAT. (56)

That state is called SUPTI-SVAPNA in which one identifies himself with the modifications of the mind which has long been immersed in the experience of internal Bliss. (57)

The attainment of oneness of knowledge which is far above the mental modifications pertaining to the visibles, and far above the realisation of the abstract condition of the Lord, is called SUPTI-SUPTI. (58)

That is called SUPTI-TURYA wherein the Akhandaikarasa or the one Undivided Essence (of the Universal SELF) starts into view or manifests, of its own accord, without the help of meditation. (59)

O Hanûmân ! That state wherein the enjoyment (or experience) of the aforesaid Essence becomes natural (or easily obtainable) in his waking state, is called TURYA-JA'GRAT. (60)

That state wherein that enjoyment becomes natural even in his dreaming state is difficult to be accomplished, and is called TURYA-SVAPNA. (61)

If that One Undivided Essence will clearly manifest itself even in deep sleep, then that state which is extremely difficult to accomplish, is called TURYA-SUPTI. (62)

That Arûpa state which is beyond cognizance, and wherein the Akhandaikarasa disappears (or is absorbed) like the dust of kata-

ka-nut (*i.e.*, the nut of a plant—probably *Strychnos Potatorum*—used for clearing water), is called TURYA-TURYA. (63)

These sixteen states should be known by men of subtile intellects. O Hanûmân! They are not to be told by thee to any one and every one. (64)

These (sixteen states) that I have taught thee should be carefully told by thee to one who has the greatest regard for the one hundred and eight Upanishads; whose desire for Videha Mukti, increases day by day whose; devotion to the Teacher is extremely stainless; whose non-attachment to all external objects of enjoyment is very great; and who has all the distinguishing marks of a Jîvanmukta. (65 to 67).

Never should these (states) be taught to one who is devoid of the said characteristics; who is wicked-minded; who is a deceiver; an athiest; an ungrateful one; one who is always bent upon sensual pleasures; who always pretends (or dramatically represents by his looks, gestures and outward actions) to have reached that high state of Jîvanmukti; and who is devoid of devotion to Teacher, etc. (68 & 69)

O Mâruti! This should always be screened even before Karmins, Bhaktas, and Jnânins; and should only be taught to those Yogins who are intent upon the identification of SELF. (70)

Out of regard (for thy dependence on Me), I have taught thee all the esoteric Vedântic meanings that ought to be kept screened. I have, therefore, O son of Vâyu! no other secret than this to be kept screened. This is all my entire wealth. (71)

Those sixteen Mâtrâs of the monosyllable "OM" are said to be the forms of (or to represent the different grades of) the Universal Brahmic consciousness; and the rest (112) are only the subdivisions of the seven stages or Bhûmikas representing the various states of these sixteen.* What secret other than this can there eb? (72)

* Those referred to in this verse are the 128 Nirguṇa Mâtrâs. The Saguṇa Mâtrâs are referred to in the footnote to verse 27.

There is no other point that has to be questioned by thee, no other meaning that has to be explained by Me, and likewise nothing that is left unexplained by My worthy Teacher (Vasishtha). Question me again if thou hast anything more to hear from Me. (73)

Thus in the glorious Upanishad of RA'MA GI'TA', the secret meaning of the Vedas, embodied in the second *Pâda*, of the Upâsanâ Kânda of Tattvasârâyana; reads the thirteenth chapter, entitled :

The Yoga of the Divisions of Ta'raka Pranava.

CHAPTER XIV.

Hanûmân said :

O S'rî Râma, Lord of the Universe! Brahmavâdins say that the four *Mahâvâkyas* are the secret meanings of the four Vedas. (1)

O Teacher! Tell me, as it is, the order in which one is initiated into them, the order in which they are to be practised, and the relation they bear to one another. (2)

S'rî Râma said :

O Hanûmân! Four are the well-known Vedas—Rik, Yajus, Sâma, and Atharvaṇa—which are represented by (or composed of) uncreate words, and which are devoid of beginning and end. (3)

The Vâkya consisting of two words—Prajnânam Brahma (meaning "knowledge is Brahman")—found in the first of the four Vedas is first taught by the teachers. (4)

The Vâkya consisting of the three words—Aham Brahma Asmi (meaning "I am Brahman")—found in the second (Veda), is taught by them only afterwards. (5)

The Vâkya consisting of the three words—Tat Tvam Asi (meaning "That thou art")—found in the third (Veda) is taught by them only subsequently. (6)

The great Vâkya consisting of the three words—Ayam A'tma Brahma (meaning "This A'tman is Brahman")—found in the fourth (Veda) is thereafter alone taught by them. (7)

The disciple should, in this order, with devotion, receive the Vâkyas together with the Anganyâsa and Karanyâsa* from the mouth of the qualified teacher. (8)

* Anganyâsa and Karanyâsa are performed for purposes of purification of certain parts of the body, and for self protection. In the former Nyâsa, six parts of the body, such as the heart, the head, the top-knot, etc., are touched, according to certain directions, after repeating the mantras referring to the respective parts. In the latter Nyâsa, the fingers of the hand are purified by touching them one after the other after repeating their respective mantras. In other words, *Anganyâsa* and *Karanyâsa* are the processes by which the principal parts of the body, and the hands are respectively purified (mystically) and applied for divine service.

Although these four *Mahâvâkyas* are chiefly intended for ascetics, yet they are equally important to other *A'sramins* (householders and others) also, if they are desirous of being liberated. (9)

O Hanûmân! The order of teaching the Vâkyas (*i.e.*, the order in which one ought to be initiated into the Mahâvâkyas) has been taught by me. Now hear, I shall tell thee the order of teaching their meanings (*i. e*, the order in which one ought to be taught their respective meanings). (10)

The meaning of that Vâkya which means "This A'tman is Brahman," and which is found in the fourth Veda, should be first taught to the excellent and qualified disciple. (11)

This A'tman who is of the nature of the individual Self (*i.e.*, who is the individuality and not the personality) is, verily, the pure Brahman (*i. e.*, the SELF-conscious centre) alone, and no other. This identity is indirectly taught by the teacher for the sake of purification (of mind). (12)

The meaning of the Vâkya which means "That thou art" and which is found in the Sâma Veda should, then, be taught, step by step, for the sake of (showing their) supreme identity (or closest relation). (13)

Indeed the Undivided Nirguṇa Brahman is implicitly expressed (or aimed at) by the word "That" (in the phrase "That thou art"); the Pratyagâtman (or the SELF-conscious centre) is likewise aimed at by the word "thou"; and the word (*i.e.*, the predicate) "art" denotes the meaning of their identity. (14)

The meaning of that great Vâkya which is found in the Yajur veda and which means "I am Brahman" should, then, be taught to the disciple who, verily, desires (to get) that which relates to the practice (of the identity of Self and Brahman). (15)

"I," means that Kûtastha (or the Supreme one) who is the witness of the body, etc.; "Brahman" is that which is Nirguṇa (or that which has the privative attributes of Sat-Chit-A'nanda), which is the most supreme and All-full; the word (*i. e.*, the predicate) "am" denotes the meaning of this practice of (their) identity. (16)

The explanation of that excellent Vâkya which means "Knowl-

edge is Brahman" and which is found in the Rigveda, should then be taught for the sake of one's own experience. (17)

That by which Jîva knows everything is knowledge alone, and that knowledge itself is said to be the all-pervading Brahman which is of the nature of Sat-Chit-A'nanda. (18)

On hearing this, Hanûmân, who knows all the secrets and who is the son of Marut, bent down with modesty, addressed Râghava in mild words. (19)

Hanûmân said :

Methinks, O Achyuta ! that the inverted order in which Thou hast taught me the meaning of the (Mahâ) Vâkyas, is contradictory to the teachings of the (S'uka) Rahasyopanishad. (20)

[The eight verses from the Upanishad called " S'ukarahasya" contradicting S'rî Râma's teachings are hereunder quoted by Hanûmân.]

That by which one sees, hears, smells, feels (or separates), and knows taste or distaste, is termed knowledge. (21)

The one Intelligence which is found in all beings including the four-faced (Brahmâ), Indra, gods, men, horses, cows, etc., as well as in ME (referring to Parames'vara who taught this to S'uka) also, is Brahman alone. Hence " knowledge" is " Brahman." (22)

The All-full Paramâtman who resides in this body which is the medium of knowledge, and who shines as the witness of Buddhi, is denoted by the term " I." (23)

The Self-abundant and the Supreme A'tman is here denoted by the term " Brahman," and the term " am" denotes their identity, " I am," therefore, " Brahman." (24)

That Existence which is one only without a second, which is devoid of name and form, and which is, prior to emanation as well as even now, similar to Itself, is denoted by the term " That." (25)

The substance (or the reality) which is back of the body and the Indriyas of the hearer (or disciple) is here denoted by the term " thou." And the term " *asi*" (or the predicate " art" in the phrase " That thou art") denotes their identity. That identity ought to be experienced. (26)

It is admitted that the direct cognizance of the Self-effulgent

(one) is denoted by the term "This."—That which is back of all—from Ahankâra down to the body—is called the Pratyagâtman. (27)

The term Brahman denotes that Great Truth which is back of the whole Universe, and whose form is Self-effulgence. (28)

Thus, verily, were these eight verses taught by S'iva to the Brâhmaṇa sage S'uka. O chief of the Raghus! the meanings of the Vâkyas are here taken in their natural order. (29)

Râma of great intelligence, thus hearing the objection of Hanûmân based upon authority, and being a little astonished, replied to him. (30)

S'rî Râma said:

O Hanûmân! This objection, supported as it is by the S'ruti, is, undoubtedly, sound. Even then, understand carefully that the order in which I have taught thee is the true one (*i.e.*, the one that is finally established by conclusive evidence). (31)

Because the instruction regarding the phrase "That thou art" should be imparted by the teacher alone, it is, therefore, clear that this (third) Vâkya (or phrase) should be (taken as) the first. (32)

And because the practice concerning the phrase "I am Brahman" should be undergone by the student alone, it is therefore clear that this (second) Vâkya should come next. (33)

For reasons similar to those that are clearly assigned for such priority and posteriority of these (third and second) Vâkyas, the Vâkya (A'tman is Brahman) belonging to the Atharva veda, comes as the first (of the two latter Vâkyas)* and the great Vâkya (knowledge is Brahman) belonging to the Rig veda then comes after the (former) Vâkya pertaining to ordinance. (34)

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* The order of initiation into the Mahâ-Vâkyas, as taught by Skanda in the Sanat kumâra samhita is as follows:

Firstly, the *Atharva vâkya* which is the fourth in the order and which declares "THIS A'TMAN IS BRAHMAN." This is called *dars'ana* or *vidhi* vâkya (*i.e.*, the Vâkya pertaining to the vedic ordinance which says that A'tman should be directly cognised). This refers to the qualification of the aspirant and hence it is called *adhikaripara*.

Secondly, the *sâma vâkya* which is the third in the order and which declares "THAT THOU ART." This is called *Upades'a vâkya* or the vâkya which is intended to be taught by the Guru. This explains the relation between the part and the whole and hence it is called *Sambhandapara*.

Thirdly, the *Yajur vâkya* which is the second in the order and which

Even when the inverse order (of initiation into the four vâkyas) is admitted (or consented to), the *Anubandha chatushtaya** (an indispensable element of Vedânta) becomes sequentially perfect. Surely, it can never be said otherwise by the wise. (35)

The teachings of Parames'vara contained in the Rahasyopanishad are not false. And verily O Maruti ! the instructions regarding the *vâkyas* and their *ordinary* meanings are, likewise, not false. (36)

The *extraordinary* meanings will dawn upon thy mind if there will rise (in thy mind) thoughts dealing with the nature of arguments for accepting the Vâkyas. (37)

In an examination of this kind here, without prejudice to *anubandha* (or mutual relation), the inverse order (of Vâkyas) that I have taught (thee) is, verily, complete enough (or the best). (38)

O son of Pavana ! Thou shalt thyself observe this couple of Vâkyas belonging to the Sâma Veda and Yajur Veda respectively, and representing the order of relation between the teacher and the disciple. (39)

Who can, without instructions, practise the identity of Self and Brahman ? Regarding this highly reasonable statement, there is nothing for thee to doubt. (40)

The fact that the meaning taught by the qualified teacher, should be meditated upon after testing it, is declared by the S'ruti itself. Therefore this consideration (of thine regarding the reason-

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declares " I AM BRAHMAN." This is called *Abhyâsa vâkya* or the vâkyâ pertaining to practice. This clearly teaches what the aim of the aspirant is, and hence it is called *Vishayapara.*

Fourthly, the *Rig vâkya* which is the first in the order and which declares " KNOWLEDGE IS BRAHMAN." This is called *Anubhava vâkya* or the vâkya pertaining to experience. This explains the purpose of these initiations, and hence it is called *Prayojanapara.*

[For detailed explanations regarding these points, the student is recommended to read Mukti Ratna, Anubhûti mîmâmsâbhâshya, Samâdhiratna manjûsha and other works.]

* Anubandha chatushtaya means four kinds of mutual relation such as Adhikâri, Sambhandha, Vishaya, and Prayojana. For the purposes of this science, Adhikâri is any mumukshu who has the requisite qualifications Sambandha is the relation between Pratyagâtman and Paramâtman. Vishaya or the topic is the Upanishadic disquisitions on the nature of the Self, Brahman, Samâdhi-karma, etc.; and Prayojana or result is the moksha or merging of the Self into Brahman.

ableness of My teaching the Vâkyas in the inverse order) is quite right. (41)

This *mantra* comprising the Mahâvâkya has now been clearly taught thee by Me with some consideration, even though it is the great secret of secrets. (42)

Man is said to have done what he ought to do here (*i.e.*, man attains his object here) by merely understanding (or grasping) the Vâkyas. What should then be said regarding the ascertainment (by man) of their meanings in this discriminative manner. (43)

He who initiates his pupil into the Mahâvâkyas is the best of all teachers who initiate their pupils into the secrets of mantras. He should always be worshipped. Even more than he (that teacher) is the one who initiates his pupil into their meanings. (44)

The wise say that the bestower of the meanings of the Mahâvâkyas is even more (valuable) than the prâṇas, because that abstract meditation on the identify of the Self which is even more valuable than prâṇa, is obtained from him. (45)

These meanings will extensively increase when they are taught to him who has the highest devotion for God and the same kind of devotion for his teacher that he has for God. (46)

Having heard from My mouth these meanings proclaimed by the Mahâvâkyas, and having duly considered them, if thou wilt contemplate upon them thyself through My instrumentality, then, thou shalt, undoubtedly, reach Me alone. (47)

By beholding (or directly cognising) Me, who am next to the Supreme, * the knot of the heart is broken, all doubts vanish, and thy karmas are exhausted. (48)

In such a case, O Mâruti ! thou wilt have another doubt regarding the meaning propounded by Me. (Thou mayest doubt thus) : " The Ten Upanishads are more important than the Hundred and eight, or both of them must be equally important, since both are similar in their treatment of the subject of instructions regarding the Mahâvâkyas and since one is not superior to the other (in that respect)." (49-50)

* Here " Me" refers to Pratyagâtman or the higher SELF.

This is not reasonable, because the amplification of Samâdhis which are the only means whereby experience (of the SELF) could be had, is found in the Hundred and eight Upanishads and nowhere else. (51)

Just as the fruit of sacrifice performed here, is obtained in heaven, even so is the fruit of the teachings contained in the Ten Upanishads obtained in the Hundred and eight Upanishads. (52)

Since I alone am the meaning even of the great Vâkyas, thou shalt seek refuge in Me alone, worship Me and bow down to Me. (53)

Mayest thou always be able to see Me, hear Me, think of Me alone, continually contemplate on Me, and fix thy mind (in Samâdhî) on Me. (54)

If so (if thou art enabled to do as desired in the foregoing verse), then the distinction between us, *viz.*, that of teacher and pupil, will drop off, as we are one and the same from the standpoint of A'tmic Intelligence. (55)

Thou art in reality Myself, and I am, verily, thyself. The distinction between us now, applies only to our ordinary intercourse of life at present. (56)

I, the Omniscient, know thee, and thou knowest not Me at all. Hence, O son of Anjana! is the difference plain enough here, in our ordinary intercourse of life. (57)

Neither non-difference nor even difference, during all the three periods of time (*i.e.*, past, present, and future) will ever stand to reason, as there is no difference in the beginning or end, and as, being effects, there is difference in the middle. (58)

Nor is the difference pertaining to the middle period of time, eternal in any way; because we see the state of being an earthen pot, in the middle period, is destroyed. (59)

If thou who art endowed with the qualifications of the disciple, shouldst always remain different from Me, then the S'rutis which proclaim My All-fulness, will get angry. (60)

Hence, after determining, with the aid of S'ruti and reason, the nature of thy state of difference (or duality) which obtains during

the ordinary intercourse of life, thou shalt immediately attain My state of non-difference (or non-duality) which is the true one. (61)

On being thus told, Hanûmân, filled with supreme joy, bowed down before S'rî Râma, and spake these words. (62)

Hanûmân said:

I have achieved my object in life, indeed have I achieved my object. Again and again I say so. My earth-life has now borne fruit. My penance too has borne fruit this day. (63)

To-day my gifts have borne fruit. To-day my family has been rewarded. My actions have borne fruit to-day. My strength has its reward to-day. (64)

What * (*i.e.*, how wonderful is this) knowledge! what knowledge!! what comfort! what comfort!! what science! what science!! what Teacher! what Teacher!! (65)

O Râma Chandra, Ocean of all Vedânta! O Ocean of Mercy! I do not find anything at all here, no, not even myself, to be given Thee. (66)

Thou art Thyself my body; Thou alone art these Indriyas; this Manas is Thyself; and Thou alone art these Prâṇas. O Deliverer! Thou art myself, O Lord of Teachers! all are Thyself alone. (67)

Thou hast thus delivered me, a beast of prey sunk in the shoreless ocean of Samsâra. O Lord! who is there here as my deliverer but Thee? Hence O Lord of Ayodhya! hail, hail to Thee! (68)

Thou, for seeing whose lotus-like feet, Brahmâ, Indra, and all other gods perform severe penance, art pleased with me. O chief of the Raghus! hail, hail to Thee! (69)

Thus in the glorious Upanishad of Râma Gîtâ, the secret meaning of the Vedas, embodied in the second *Pâda* of the Upâsanâ Kânda of Tattvasârâyaṇa, reads the fourteenth chapter, entitled:

The Exposition of the Meanings of the Mahavakyas.

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* The Sanskrit word "aho" which is rendered here as "what" expresses joy and astonishment.

CHAPTER XV.

Hanûmân said :

O chief of the Raghus ! O Ocean of kindness ! I have heard (from thee) all that has to be heard. Even then, teach me, O Lord ! the discriminative knowledge regarding the nine chakras (or plexuses). (1)

S'rî Râma said :

O son of Vâyu ! O Wise one ! I shall teach thee, exhaustively, the knowledge of the nine chakras, in the same way in which it is taught by the S'rutis. Hear me. (2)

The first is said to be the chakra called Mûlâdhâra, and the form to be meditated upon there, is said to be that of the fire. (3)

The second chakra above it, is called Svâdhishthâna, and the form to be meditated upon there, is mentioned to be that which is like the shoot of the coral. (4)

In the third, the chakra in the navel, the form which is like lightning * should be meditated upon. In the fourth, the chakra in the heart, the form (to be meditated upon) is said to be oval-shaped light. (5)

In the fifth, the chakra in the throat, the light colored S'ushumna (is to be meditated upon). In the sixth, the chakra in the palate, the vacuum should be meditated upon for the sake of absorbing the chitta (or the mind-stuff). (6)

In the seventh, the chakra between the eye-brows † the thumb-sized light should be meditated upon. In the eighth, the A'jnâ Chakra,‡ the form of dark-red flame § should be meditated upon. (7)

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* The Upanishad called Saubhâgya-Lakshmî teaches this knowledge of nine chakras. In it, the form recommended for meditation in this plexus is "the brightness of a crore of rising suns."

† The seventh chakra is said to be located at the root of the skull.

‡ In the Upanishad called Saubhâgya-Lakshmî, the eighth chakra is said to be located in Brahmarandhra or the aperture of Brahman in the head, and is termed the Nirvâṇa chakra.

§ This dark-red flame is described as being even smaller than the sharp point of a pin.

In the ninth the A'kâsa chakra,* the form of a brilliant stream of electricity passing upwards, should be meditated upon. Understand in this order, the chakras and the forms to be meditated upon. (8)

Although there is identity with the object meditated upon, on account of the undivided nature of its one essence, yet it is proper that it should have various forms owing to limitation ; and such limitation is no other than its own. (9)

By the play of Vidyâ S'akti† various forms emanate from the one Undivided Brahman like sparks from fire.‡ (10)

Therefore, these objects (*i.e.*, the various forms) which are meditated upon, and which are termed Pratyagâtmans, should not, even in dream, be doubted, as being non-intelligent, even by the wise.(11)

And other intelligent forms are seen by Yogins in their meditations. Those also I shall tell thee : hear with an attentive mind. (12)

Some resemble the form of the seed of an Indian fig tree ; some resembling the canary seed ; some like the kernel of the canary seed and some like the hundredth part of its tail. (13)

Some like the wild paddy-grain, some like the brightness of the planet Venus ; some like the Sun ; some like the Moon ; some as minute as an atom ; and some having the measure of a short span. (14)

Some like a fire-fly ; some resembling rock-crystal ; some like a star ; Some like the sky-blue light ; some like red light, and some like white light. (15)

He (Pratyagâtman) who is the Light of lights, shines elsewhere in different degrees of brightness. The forms (of light) that manifest themselves thus, do exist in Brahman. (16)

By meditation, these intelligent forms, again and again, become manifest to those Yogins who have their mind under control and who have conquered their breath, Indriyas, and (lower) selves. (17)

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* This chakra is represented in the Saubhâgya-Lakshmî by a lotus with its face turned upwards, and having sixteen petals.

† The second of the three main S'aktis (or powers) —Desire, Knowledge, and Action.

‡ See Jîvachintâmani (*Theosophist*, Vol. XXII., No. 11, p. 668), answer to question xxx.

Even in the ordinary intercourse of the life of a Yogin, this partial light shines forth from columns, walls, granaries, etc. (18)

On whatever productions (or phenomena) the eye of a Yogin may fall, all of them, in a moment, intensely shine forth (as lights of Pratyagâtman), with full intelligence, like flashes of lightning. (19)

O Hanûmân! Before and after the perception of the light of A'tman, various kinds of sounds which pertain to It and which denote such realisation, become audible. (20)

They are nevertheless distinct from one another like the sound of *Mridanga* (a kind of drum), of bell, of cloud (or thunder), of Vîṇa (a musical instrument with seven strings), of conch, etc. (21)

The Indriyas of him who perceives the A'tmic light at the end of the sound (*i.e.*, after hearing the sound), by means of this yoga of meditation alone, are (said to be) as obedient as good (*i.e.*, well-broken) horses are to the driver. (22)

Whereas, the Indriyas of him who does not perceive this, on account of his wrong notion that it is not Brahman, are (said to be) as disobedient as bad horses (that are not broken) are to the driver. (23)

Light (Jyotis) alone is Parabrahman; Light alone is the supreme bliss; Light alone is the supreme peace; Light alone is the supreme goal. (24)

Light alone is the supreme aim; Light alone is the supreme course; Light alone is the supreme form; Light should, therefore, be perceived. (25)

Light alone is Parabrahman; and Parabrahman alone is the immutable Light. Light alone is this Paramâtman, and Paramâtman alone is this supreme Light. (26)

And Light is Myself, and Myself is Light. Light alone is thyself, and thyself, verily, is that Light. Therefore, with all thy efforts, seek for the Light. (27)

This distinction of the part and the whole, between Pratyagâtman and Paramâtman, is fruitful (*i.e.*, useful) until the realisation of the identity of Self and Brahman, and not thereafter. (28)

He who perceives this Pratyagâtman, by the yoga of medita-

tion, in any one of the nine chakras, is honoured, after death, in the world of Brahmâ. (29)

That supreme goal which is reached by ascetics who are well-versed in discriminative knowledge is said to be reached by this knower of Pratyagâtman. There is no room for any doubt here. (30)

After having heard of Kûtastha (the highest or the unchangeable one)—the A'tman of the said description—from the mouth of the good Teacher, one should perceive HIM by means of meditation as well as by means of the auspicious *Mudra* (a mystical sign).* (31)

O Hanûmân ! He who has not had this perception (of Pratyagâtman) is not entitled to hear the meanings of the Mahâvâkyas explained to him, and to do the rest, because of his want of perfect purity of mind (or as he cannot, otherwise, attain perfect purity of mind). (32)

And during the time of this practice, one has to meet with enough of obstacles such as sweat, shaking, fear, fatigue, sleep idleness, mental inactivity, etc. (33)

The prudent man, after overcoming them by means of his efforts and subtile reasoning or tact, should, without weariness, daily practise it (*i.e.*, A'tmadars'ana—by meditating on the SELF) in a lonely place. (34)

Wife, children, and others among men, as well as Indra and others among gods, will be those that cause hindrances in the way of progress of this desireless yoga. (35)

The man of great intellect, after having overcome those obstacles by means of his extreme indifference, should, with an unagitated mind, always practise Dhyâna-yoga (or the yoga of meditation). (36)

The yogin having gradually perceived Paramâtman, by the grace of his Teacher, becomes Svarûpajna (*i. e.*, the knower of his own form), and also the conqueror of his Indriyas here. (37)

On being thus told, Hanûmân, with great devotion, again questioned Râghava, the gentle—the consort of Jânakî. (38)

* The *Mudra* here referred to is called Shanmukhî Karaṇa and is explained elsewhere in the text. See chapter XVI., Verses 55 to 59.

Hanûmân said :

O Master ! Tell me, O Lord ! what the distinguishing qualities here are, of the one who has conquered his Indriyas, whereby I may be able to know that such an one is a knower, and that such an one is not. (39)

The mendicant becomes pure by avoiding such sins as desire, anger, as also arrogance, avarice, delusion, etc. (40)

He who is devoid of love and hatred ; he to whom a clod of earth, stone, and gold are alike ; and he who desists from causing injury to animals ; such an one becomes a saint free from all desires. (41)

He who is free from hypocrisy and pride ; he who is devoid of harm and slander ; and he who is endowed with the qualities pertaining to SELF-knowledge ; such a saint attains Moksha. (42)

There is no doubt that one brings evil upon himself by his connection with the senses. It is only after his controlling them that he accomplishes his object. (43)

Desire is not at all pacified by the enjoyment of the objects of desire, just as the fire increases (or blazes) all the more by the pouring in of oblations (of clarified butter). (44)

He is to be known as the conqueror of the senses who, having heard, touched, eaten, seen, and smelt, is not delighted or does not praise. (45)

He who, even though he eats, is never prepared (or able) to say that this is dainty (food), and this is not ; and he who speaks graciously, truly, and sparingly (such an one), is said to be tongueless (*i. e.*, one who has conquered his tongue). (46)

He who is as passionless when he sees a woman of sixteen summers as when he sees a new-born babe of the fair sex, or a woman of a hundred winters, (such an one) is called a eunuch. (47)

He who does not go beyond a yojana* in his wanderings for alms (or begging for food), and for answering the calls of nature ; such an one is, in every way, lame. (48)

* Yojana : a particular measure of distance sometimes regarded as about equal to an European league (*i. e.*, 4 or 5 English miles, but more correctly 4 kros'as or about 9 miles. According to other calculations = 2½ English miles ; and according to some = 8 kros'as).

That mendicant whose eyesight will not go beyond a distance of four yugas (or sixteen cubits) whether he be sitting or wandering, is said to be blind. (49)

He is called deaf who. even though he may hear any word, favourable or unfavourable, charming or grievous, remains as if he has not heard it. (50)

That capable mendicant who, having his senses unimpaired, always remains in the presence of sense-objects, as if he is sleeping, (such an one) is called a fool (or an innocent man). (51)

He whose Indriyas and mental modifications have become feeble, by having withdrawn his senses just as a tortoise draws in, on all sides, its limbs, who is desireless, who receives nothing from others, who is unselfish, who is free from egotism, who is indifferent (having no requests of any kind to make), who hopes for no blessing, and who loves solitude, is without doubt, liberated. (52 & 53)

When honour is done to him, the Brahmaṇa is always uneasy as if it were poison, and he is always after dishonour as if it were nectar. (54)

When despised he sleeps with comfort, and also comes out of his sleep comfortably. With comfort he wanders in this world, but the one who despises him perishes. (55)

He endures injuries, does not despise any one, and does not pick a quarrel with any one in connection with this body. (56)

He never returns anger for anger, and on being brought near another, he enquires after his welfare. He does not speak out a word that is not regarded as truth by the seven apertures (of the head). (57)

As one who loves everything pertaining to the Self, and as one who looks upon all with an equal eye, he wanders alone (friendless) in this world, seeking comfort in the Self only. (58)

By the restraint of Indriyas, by the destruction of desire and hate, and by non-injury to beings, he becomes immortal. (59)

Do not decide that this matter (of self-discipline) concerns only the ascetic, and not others. This is strictly enforced on the other A'śramins (such as the householders, etc.) in case they aspire for Moksha. (60)

The acquisition of the aforesaid spiritual qualifications is equally important to the two kinds of yogins, *viz.*, those who meditate on the identity of the A'tman having a support (*i.e*, the A'tmic chaitanya located in any of the plexuses), and those who meditate upon the supportless (abstract) A'tman. (61)

That Kûtastha, the A'tmic Intelligence shining in the Hridaya chakra (or spiritual centre in the heart), which is the fourth, being the witness of Jîva (or the lower Self), and a part of Brahman, is stainlessly located. (62)

Being dependent on Jîva and being always joined to Hamsa, the attributing of worldly bondage to Him (Kûtastha) is but complementary, and is analogous to the illustration of the umbrella-holder.* (63)

The gross body is the seat of nerves, the nervous system is the seat of Prâṇa, the Prâṇa is the seat of Jîva, and the Jîva is the seat of Hamsa. (64)

This Kûtastha or the Supreme one who is denoted by the word Hamsa is known by the name of Pratyagâtman. He, of his own accord, shines at all times; without the eating, etc., of the fruits of Karma. (65)

As the letter HAM (हं) represents the SELF which is devoid of egotism (अहं), and as the letter SAH (स:) denotes its identity with Brahman, this word "HAMSAH," by itself, teaches the direct identity of the SELF and Brahman. (66)

Therefore, for the accomplishment of the identity of the SELF and Brahman, one should always practise meditation on the Hamsa Mantra. Hamsa Mantra is said to be the best of all the mantras. (67)

Some persons consider that Pratyagâtman is Saguṇa (or endowed with attributes). It is not at all reasonable, as he is bright like the spark of fire. (68)

Some people here attribute (the quality of) brightness to the Saguṇa (Brahman) also. No importance can be attached to such consideration as that brightness is connected with Mâyâ (*i.e.*, as it is liable to change at any time, being due to Mâyâ). (69)

* Just as we speak of the "men with umbrella" although only one out of the several sheltered by it carries an umbrella.

There is no injunction to the effect that one should perceive the said Pratyagâtman in all the spiritual centres, for the sake of purification of mind. (70)

After having perceived Him (the Pratyagâtman) by means of meditation in any one of the spiritual centres, and after having attained purity of mind (thereby), he (the aspirant for Moksha) becomes entitled to be initiated into the Mahâvâkyas. (71)

Having known thus the SELF—the partial form of Bliss-Intelligence—located in (any of) the nine chakras, the aspirant who wishes to be relieved entirely from transmigratory life, gradually enters the FULL-FORM. (72)

Having (first) perceived (or directly cognised) the aforesaid SELF; having then heard, from the mouth of the knower of the SELF, the identity of the SELF and Brahman proclaimed by the great Vâkya "'That thou art"; and having then meditated upon it with an all absorbed mind, the aspirant immediately reaches MY SUPREME SEAT. (73)

Thus in the glorious Upanishad of Râma Gîtâ, the secret meaning of the Vedas, embodied in the second *Pâda* of the Upâsanâ Kânda of Tattvasârâyaṇa, reads the fifteenth chapter, entitled :

The Discrimination of the nine Chakras.

CHAPTER XVI.

Hanûmân said :

O Lord ! Some say, O Consort of Jânakî ! that *Mahâsiddhis* (the great psychic powers) like Aṇima (minuteness), etc., are the marks here of the knowers of Brahman. (1)

As all the ancient Rishis, beginning with S'rî Vasishtha, were such persons (*i.e.*, persons having had such marks), I also, without doubt, have belief in it. (2)

S'rî Râma said :

O Hanûmân ! I shall tell thee. Hear with an attentive mind. This is a matter that should necessarily be heard, because all become confused here. (3)

The eight kinds of Siddhis, beginning with Aṇima, are accomplished with the aid of certain substances, etc. They are enemies to the knowledge of Brahman, and the aspirants for Moksha do not wish for them. (4)

Siddhis are acquired by excessive desire, and supreme freedom is attained by excessive non-desire. Being hostile to each other, Siddhi and Mukti cannot simultaneously be accomplished by one and the same man. (5)

As S'rî Vasishtha and others are functionaries appointed by the all-knowing Parames'vara to discharge certain (spiritual) functions, their cases will not serve as examples here. (6)

As the result of intense *tapas* performed in hundreds of past lives, with Jnâna and Karma blended together, they (Vasishtha, etc.) have accomplished both Siddhi and Jnâna together. How could these (two) be acquired (simultaneously) by other men ? (7)

If it be argued that " Videhamukta may not have any astonishment for Siddhis, as he takes no account whatever of the phenomena of the Universe, but Jîvanmukta and others must surely be astonished," then hear (the reply). (8)

On seeing extraordinary Siddhis, even though they be most wonderful, Jîvanmukta will not, in the least, be surprised here, but would laugh at them. (9)

Jîvanmukta will never be surprised even if the radiance of the Sun be cool, even if the disc of the Moon be very hot, and even if the fire were to blaze topsy-turvy (with its flames spreading downwards). (10)

How could contemptible Siddhis beguile the man who is brave and is never deluded by appearances created by the Lord of Mâyâ, even though they be most miraculous. (11)

Some people know the phenomena of this Universe to be full of (or entirely due to) ignorance. How then could he, who is the knower of SELF and who has overcome ignorance, immerse in them? (12)

Co-ordination (of Siddhi and Mukti) is impossible in any human being, in the age of *Kali*,* because there are no men who are functionaries of that kind (in the age of *Kali*). (13)

Those are lords who here perform wonderful acts, even though devoid of co-ordination. They are unlike those beginning with Kumuda or Kumudâdi† who by their strength have become partial (or fractional) lords. (14)

But those eighteen famous Siddhas—Agastya and others—who advocate the importance of Siddhis, have by being functionaries, attained both (Siddhi and Mukti). (15)

That aspirant (for Moksha) who is the best among men, should, therefore, after giving up all desire for Siddhis, study the Hundred and eight Upanishads with the only desire of acquiring wisdom. (16)

O Mâruti! If Siddhis are taught in the Hundred and eight Upanishads, understand O wise one! that it is merely for the sake of men of weak understanding. (17)

* *Kali*, the last of the four yugas (like the present one) is the age of strife. By strife is probably meant the modern struggle for existence.

† Kumuda is the name of an attendant of Vishṇu. Kumudâdi is the name of a pupil of Pathya, a teacher of Atharva-veda.

The condemnation of Siddhis are, without doubt, largely heard of in the S'rutis, Smritis, and Purâṇas. Therefore, O intelligent one! the wise do not, even in dream, desire for them. (18)

Those Siddhis are acquired by men who have desires, by worshipping Saguṇa (Brahman). The knowledge of Paramâtman is acquired by men who have no desires, by worshipping Nirguṇa (Brahman). (19)

When such is the case, how can men here simultaneously accomplish both the means (*i.e.*, the Saguṇa and Nirguṇa forms of worship) or both the ends (*i.e.*, the attainment of Siddhis and knowledge) which respectively are as antagonistic to each other as light and darkness? (20)

Therefore, O son of Marut! give up the wrong notion 'that Siddhis are the marks here of the knowers of SELF,' and know that they (the marks of the knowers of SELF) are different. (21)

[The marks of the knowers of SELF are:—]

Unselfishness, absence of egotism, non-attachment (to senses), ever being attached to tranquillity, etc., indifference to this Samsâra; (22)

The quality of having subdued the senses, perception (or direct cognition) of SELF, being intent upon it (the SELF) both day and night, non-taking (of any thing), equal-mindedness in the pairs of opposites, making no request; (23)

Aversion to all concerns of life, and concentrated devotion to SELF-BLISS. All these, etc., are the characteristic marks of Jnânins. (24)

That best of men is the SELF-accomplished Siddha who, on account of his desire for SELF, entirely gives up his desire for Siddhis such as Aṇima, etc., as well as others, and who rests wholly concentrated in the SELF. (25)

That best of men is the SELF-accomplished Siddha who is firm in his conviction that as Siddhis are similar to juggler's tricks, they are untrue (*i.e.*, impermanent). (26)

That best of men is the SELF-accomplished Siddha who is

equal-minded towards the poor and the rich, *Punya and Pâpa*, enemy and friend, and cold and heat. (27)

That best of men is the SELF-accomplished Siddha who after rejecting the Siddhis altogether, attains Eternal Bliss by means of uninterrupted Samâdhi. (28)

In the S'âstra it is stated that many obstacles stand in the way of Moksha. And surely there is no obstacle whatever which is equal to the desire for Siddhis. (29)

To him who has even the least desire for Anima and other Siddhis, there will be no accomplishment of SELF-knowledge even after the lapse of a crore of Kalpas. (30)

That man who abandons the company of Siddhas after knowing that their association will increase ignorance just in the same manner as the association with a voluptuary increases sensuality, and that it will cause great fear, will, here alone, surely accomplish the knowledge of SELF by means of his lonely meditation (which is) unobstructed and free from doubts. (31 & 32)

He who has the smell even of a bit of SELF-knowledge, will never be deluded even if all the Siddhis present themselves to him. (33)

Even the juggler deludes the confused people, without being himself confused. But lo! the Siddha being himself confused, deludes (other) confused people. (34)

The Ignorance which is called the superimposition due to Avidyâ, slowly shines out very clearly in the shape of Siddhis in those people who believe the body to be the SELF. (35)

O Hanûmân know that all degrading sins due to treacheries committed against Brâhmana, S'iva, teacher, etc., in past lives, bear fruits in shape of Siddhis. (36)

Just in the same manner as grave sins serve as impediments to self-knowledge, so do the Siddhis impede it. The idea of acquiring Siddhis should therefore be given up. (37

The powers of, (1) becoming as minute as an atom; (2) increasing the size at will or being of illimitable bulk; (3) increasing the

weight of the body; (4) assuming excessive lightness; (5) obtaining everything; (6) being possessed of an irresistible will or fiat; (7) having supreme dominion over others on account of the full powers of the organs of sense; and (8) self-control (or the faculty of subjugating others, and being unattached to guṇas by suppressing all desires), are the well-known eight kinds of Vibhûtis or psychic powers. It is only after rejecting them altogether that the form of one's own SELF should be meditated upon. (38 & 39)

The state of being devoid of infirmities in the body (*i. e.*, having an inviolable body); hearing and seeing what takes place at a great distance; being swift as thought; capacity to assume desired forms entering into another's body; (40)

Dying at will; enjoying with the Devas and having their regard; attaining the desired end; doing actions unchecked by any one's command; (41)

Knowing, without doubt, the past, present, and future; being able to know the mind, etc., of others; checking or arresting the power of fire, Sun, water, poison, etc.; and being invincible; (42)

These are, roughly speaking, the Siddhis acquired by Yoga-dhâraṇa (or mental abstraction), and any man can secure them all, by the grace of the Lord who is the Saguṇa Brahman. (43)

That saint who restrains his Self (by abstract meditation in Me, the undivided Nirguṇa SELF, will, without doubt attain Me, the desireless supreme Bliss alone. (44)

Hanûmân said:

O S'rî Râma! How couldst Thou attribute sinfulness to the Siddhis acquired by the grace of the Lord (or in other words, how couldst Thou say that they are similar). O Ocean of mercy! tell me this. (45)

S'rî Râma said:

On account of their equal capability to serve as impediments to knowledge, all the Siddhis, even though they are acquired by the grace of the Lord, should be rejected by those who desire Moksha. (46)

Verily, the *puṇyas* or meritorious acts are also shaken off by the wise like *pâpas* (or sinful acts). And it is also a well-known fact that Siddhis are the effects of *puṇyas* done with selfish motives. (47)

If one would have the Vairâgya (or non-attachment) of that nature whereby he would care a straw for the world of Brahmâ, then he would never, in the least, have any desire for Siddhis. (48)

By what other means could a man be taught Vairâgya if he will not be disgusted with the dirty smell of his own body? (49)

On account of his mind being ever unsteady like mercury, and wind, desire to enjoy various kinds of pleasures in the shape of Siddhis, is created in him. (50)

Many are the means spoken of for the concentration of mind. Some hold that it is by the repetition of My names without break, like the incessant pouring in of oil; others however hold that it is by the muttering in a low tone, of mantras beginning with the six-lettered one; others again hold that it is by means of Hatha Yoga in the shape of the restraint of Prâṇa; (51 & 52)

Others hold that it is by means of hearing good stories (or spiritual discourses); still others hold that it is by good arguments (on spiritual matters); others, by worshipping divine forms and images with pûja, prayers, etc.; (53)

In like manner the karmins too hold that concentration of mind is brought about by Yâgas or sacrifices. As all these means are secondary, O son of Marut! the only important means that is prescribed for remedying the unsteadiness of the mind is the meditation on the SELF. (54 & 55)

Seated in Svastikâsana,* with his mind under perfect control, one should, by means of repetitions of Praṇava, gradually rouse up the Apâna (or the lower vital current). (56)

And then hold (under restraint) the ears and other organs by the hands, *i.e.*, by closing the organs as follows: the ears, by the thumbs; the eyes, by the forefingers; and the nostrils (or the wing

*Having firmly inserted both insteps between the thighs and the calves of the legs, one should sit straight on a level place. This is Svastiskâsana.

of the nose), by the middle fingers. And O Mâruti ! until Blissfulness is experienced and the Light manifests itself (or is directly cognised), hold (or fix) the Prâṇa in the head, in the place where there is the aperture of Brahman. This process which is called Shaṇmukhî-karaṇa should be kept exceedingly secret by thee. (57 to 59)

Thus in the glorious Upanishad of Râma Gîtâ, the secret meaning of the Vedas, embodied in the second *Pâda*, of the Upâsanâ Kânda of Tattvasârâyaṇa, reads the Sixteenth chapter, entitled :

The Refutation of Aṇima and other Siddhis.

CHAPTER XVII.

Hanûmân said :

O LORD, knower of Vedic truth ! I have drunk enough of the honeyed words which issued forth from Thy lotus-like face, and which mainly brought out the sweet meanings of the Hundred and eight Upanishads. (1)

And I have, undoubtedly, thereby attained my object. Even then, for attaining wisdom (or proficiency) there is something more to be heard. (2)

O Illustrious one ! Many Vidyâs (or methods for practically realising the knowledge of the SELF) are explained in the Ten Upanishads. Men of highest culture say that they (those Vidyâs) ought necessarily to be known. (3)

And without the knowledge of the extent (or expanse) of (those) Vidyâs I think that I would be a mere smatterer. Be thou pleased, therefore, to teach me those Vidyâs. (4)

S'rî Râma said :

O Hanûmân ! Hear me, I shall tell thee the wonderful expanse of Vidyâs declared in the Ten Upanishads* and highly respected by the wise. (5)

I. SATYA VIDYA'.

These Vidyâs are explained in the Chhândogya and the Brihadâraṇyaka (Upanishads). One of them is called Satya Vidyâ in which (or by means of which) one's own SELF (*i.e.*, the Brahmic portion in him) is gratified (or propitiated). (6)

Both day and night one should contemplate (upon the identity of Self and Brahman) thus : " He alone is myself whose form is undivided, and who is that Self-luminous One who is meditated upon in the right eye and in the Sun. (7)

* For discussions on these Vidyâs see Adhyâya III., Pâda iii. of the Brahma Sûtras translated into English by Prof. George Thibaut, " Sacred Books of the East" series, Vol. xxxviii., pp. 184 to 284 ; and more especially pp. 219, 230, 232, 233, 238, 239, 240, 243, 245, 249, 257, 280 and 281.

If such contemplation be (directed) on the SELF without support (*i. e.*, if that luminous form be contemplated upon without the help of the right eye and the Sun for its support), then it will be the cause of immediate emancipation. If it be with support, then, without doubt, Kramamukti will be attained. (8)

The object now referred to as being located in the eye as well as in the Sun, is not Saguṇa (or endowed with attributes). It is Nirguṇa, because to the wise it is pure Light, is True, and is the place wherefrom there is no return. (9)

II. DAHARA VIDYA'.

Another is called Dahara Vidyâ, in which is said that he who is the part of Brahman is located in the centre of the lotus of the heart of all beings without exception. (10)

That ought to be searched for in loneliness, that Ether in the heart should be known, and that True and concentrated Intelligence should be meditated upon as being ALL-FULL (or all-pervading) like the outer sky. (11)

If that meditation reaches its end with success in seeing the SELF having a support, then it will, as stated before, bring about Kramamukti, on account of the partial perception of the SELF (or because of his seeing the SELF in part only). (12).

III. VAIS'VA'NARA VIDYA'.

Another is the Vidyâ (or the knowledge) of Vais'vânara, by means of which one should see (or directly cognise) the Pratyagâtman—the Brahmic portion—of the size of a short span, and (then) meditate upon Him as being ALL-FULL. (13)

All Prâṇâgnihotrins * without exception, daily meditate upon Him (the Vais'vânara). Even then, O Mâruti ! they do not know the truth of it. (14)

Even though the support (or âdhâra) is censured (or discarded) by those who desire Moksha, they, without doubt, attain (only)

* Those who perform the internal sacrifice called Prâṇâgnihotra (or oblations made to the Prâṇas), where the chest is considered as the Vedi, the hairs the sacrificial grass, the heart the gârhapatya fire, the mind the anvâhâryapachana fire, and the mouth the âhavanîya fire.

Kramamukti, on account of their not meditating upon the idea of Its being FULL. (15)

IV. PANCHA'GNI VIDYA'.

Another is Panchâgni Vidyâ in which are heard the five fires—heaven, rain, and earth, and also man and woman. (16)

He that contemplates on Brahman alone after meditating on those fires in due order, attains emancipation. If not, he becomes the enjoyer of the fruit of Virakti (or non-attachment). (17)

V. SHODAS'AKALA VIDYA'.

Another is the Shodas'akala Vidyâ taught in the Pras'na S'ruti (or Upanishad) whereby the Brahmic-SELF is pleased with the knowers. (18)

Therein are mentioned sixteen Kalâs (or parts) beginning with Prâṇa. The wise should abandon those Kalâs after reaching That which is not Prâṇa and That which is imperishable. (19)

O Hanûmân ! If the NON-DUAL and FULL Brahman which is the support of Prâṇa, etc., be contemplated upon, then to the wise, there accrues immediate emancipation, and it is never otherwise. (20)

VI. UDGI'THA VIDYA'.

Another is the Udgîtha Vidyâ whereby Kramamukti accrues to the pure by contemplating on the Udgîtha* in the shape of Praṇava of three Mâtras. (21)

Because, O Son of Marut ! it is clearly stated that before meditating on the divided Praṇava, one should, for the purpose of Sadyomukti, meditate on its sixteen Mâtras. (22)

VII. S'ANDILYA VIDYA'.

Another is the S'ândilya Vidyâ in which is said that the Self who consists of mind, whose body is Prâṇa and whose form is light, should be meditated upon. (23)

Here also, O thou that strictly observeth all religious vows ! Kramamukti is said to be the result (of such meditation) because of the fact that what is here meditated upon has the qualities of Pra-

* Literally, the chanting of the hymns of the Sâma Veda.

tyagâtman. If those qualities are annihilated (or discarded) then Sadyomukti too is attained. (24)

VIII. PURUSHA VIDYA'.

Another is Purusha Vidyâ where Purusha is ordained to be worshipped by means of sacrifice, for the sake of long life. This Vidyâ is (therefore) connected with wishes. (25)

Here also it is proper to reject the qualities in the same manner as spiritual powers like those of entering heaven, etc., are rejected, but never should Purusha (himself) be rejected. (26)

IX PARYANKA VIDYA'.

Another is Paryanka Vidyâ wherein it is stated that the man when approaching Brahman seated on the couch frees himself on his way from his good and bad deeds.* (27)

And as the object to be attained by *Mumukshûs* in the world of Brahman is possessed of three characteristics, the three (results) viz., the leaving, the taking and the state of being void of tattva, follow in succession. (28)

X. AKSHARA VIDYA'.

Another is Akshara Vidyâ wherein is declared, by the best Brâhmaṇas, the imperishable and unqualified Brahman having such marks as subtilty, etc. (29)

Because this supreme Vidyâ pertains to the eternal and the One Kûtastha, Intelligence, it can therefore, bring about gradual or instantaneous freedom (according to the nature of the meditation). (30)

XI. SAMVARGA VIDYA'.

Another is Samvarga Vidyâ in which the Vâyu called Samvarga (or absorption) is separated from the Prâṇa (the adhibhûta or that concerning the elements), and converted into the adhyâtma or that concerning the self, and the âdhidaivata or that concerning the gods. (31)

As there is the mention of the attainment of Vâyu's Sâyujya and Sâlokya, this Vidyâ is certainly qualified, *i.e.*, (it pertains to the

* Cf. Pages 230 and 232 of Vol. xxxviii., "Sacred Books of the East" series.

qualified Brahman), and if it is cognised by the desireless for the sake of Kaivalya Mukti, then it is gradually attained. (32)

XII. MADHU VIDYA'.

Another is Madhu Vidyâ in which the earth, etc., constituting the Universe, is meditated upon as being of the nature of honey. As it (the word *madhu* or honey) is of the last (*i.e.*, the neuter) gender, this Vidyâ is unqualified or Nirguṇa. (33)

XIII. PRA'NA VIDYA'.

And another is Prâṇa Vidyâ. Because Prâṇa is said to be superior to all others and because it is an effect, this (Vidyâ) is, verily, qualified (or Saguṇa). (34)

XIV. UPAKOSALA VIDYA'.

Another is Upakosala Vidyâ where the teacher and the three fires, taught this unqualified A'tma-vidya to the disciple. (35)

This Vidyâ should be known by the wise as the bestower of instantaneous mukti, because, we hear "of the not-sticking of sins," like that of the water on the lotus-leaf. (36)

XV. SAḌ-VIḌYA'.

Another, indeed, is Saḍ-vidyâ—that extremely sublime one—whose form is the indirect knowledge of the existent Brahman, and which is taught to S'vetaketu in the Chhândogyopanishad. (37)

Even though the identity of the SELF and the Supreme (Brahman) is taught there by means of the formula, "That thou art," yet it is certainly useful for Kramamukti only, because of the non-mention of any necessity on the part of the teacher for advancing any more arguments (or proofs) in support of his teaching. (38)

XVI. BHU'MA VIDYA'.

And another is Bhûma Vidyâ. Even though one may not cognise the non-difference, this queen of Vidyâs is said to be concerned only with direct cognition. (39)

And even without the mention of arguments (or proofs), this Vidyâ is capable of effecting immediate liberation, because of the loss of importance of the teacher (as the disciple himself should here

realise the identity without the help of the teacher), and because it depends upon the direct experience of the disciple. (40)

These and certain others are the Vidyâs taught in the Vedânta. These Vidyâs that are briefly stated here, should be known by men. (41)

A knowledge of the expanse of Vidyâs and a scrutiny of the disciple's mind-stuff, are necessary for all, and specially necessary for teachers. (42)

Just in the same manner as the Vidyâ taught by a teacher to the disciple who has not been examined, and who is naturally not entitled to such teaching, becomes fruitless ; even so, O Hanûmân ! is the Vidyâ taught to a disciple who is fully entitled to it, by a teacher who is devoid of the knowledge of the expanse of Vidyâs. (43 & 44)

Just as it is ordained that a Vidyâ should be imparted to a disciple, only after knowing that he is a worthy recipient, extremely stainless, and rich in all the characteristic marks (of a student) ; even so is it ordained that a Vidyâ should be accepted from a teacher, only after knowing that he is extremely stainless, and rich in all the characteristic marks (of a teacher.) Be sure of this. (45 & 46)

The meaning taught by the good teacher gradually grows more and more, like the waxing of the Moon, and always increases the knowledge of the disciple, who thereby becomes full and stainless. (47)

The meaning taught by the wicked teacher gradually grows less and less, like the waning of the Moon, and always diminishes the knowledge of the disciple, who thereby becomes ruined and impure. (48)

Just as the teacher, on coming to know of the very great corruption contracted by the disciple in course of time, should, with anger, avoid him at a distance; even so should the disciple, on coming to know of the very great corruption contracted by the teacher in course of time, avoid him, with anger, at a distance. (49 & 50)

O Mâruti ! The master and the servant, the husband and the wife, and the father and the son, are, in this world, bound together in the S'âstraic way. (51)

Just as, on the downfall of any one of a couple among these pairs, the other (making up that couple) is not liable to be rejected, even so is the case of the teacher and the disciple, although both of them were previously bound together. (52)

He who is addicted to adharma, who is ignorant, and who has given up his caste and order of life, is, verily, ordained to be chastised even though he be the teacher. (53)

The wise one deserves to become a teacher even though he be of a degraded caste by birth ; whereas, one who has degraded himself by his karmas will never become a teacher anywhere. (54)

Some persons accept teachers in this world with Dharma * as their aim, some do so with Artha as their aim, and some again do so with Kâma as their aim. (55)

Just as the services, etc., rendered by them to their teachers, become in vain when they are defeated in their respective aims ; even so is the worship of the teacher, with liberation as the aim (if that liberation is not attained). (56)

Thou shalt, therefore, reject those former teachers who go against Dharmas. My father-in-law, Janaka, too, did reject his secondary (or unimportant) teachers. (57)

O son of Anjanâ ! On finding in me the least unlawfulness (or violation of duty) either in the past, present or future, thou shalt, thenceforth, O wise one ! reject me. (58)

Whether knowledge is accomplished by thee or not, never give up the auspicious Achârâs (or observances). There is not the least loss of excellence (or prosperity) to any of those who do good actions. (59)

O Mâruti ! Be sure that he is a blockhead who is devoid of his own Achârâs, even though he may be clever enough to discourse upon all the Vidyâs declared in the S'rutis. (60)

The real Vidyâ (or knowledge) born of Vedântic texts is acquired by observing one's own duties. Hence, with due reverence, be devoted to the observance of thine own duties. (61)

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* See footnote under verses 46 & 47, chapter X., for explanations regarding Dharma, Artha and Kâma.

Thou hast now clearly heard the extremely secret meanings proclaimed by the S'rutis and Smritis. There is nothing else for thee to know. Even then mayst thou have natural (or artless) devotion for Me, thy teacher, to the Hundred and eight Upanishads and to the observance of thine own duties. (62)

She—My Mâyâ who deludes all persons, who is the chief cause of all the worlds, who causes the great fear of Samsâra, who mocks at the knowledge endowed with Vairâgya, who is difficult to be overcome by Indra and Brahmâ, who is extremely fearful like the attendants of Yama (the Lord of Manes), and who is the cause whereby all persons are led away from their own duties—is, verily, victorious. (63)

Hence, O Mâruti! mayst thou remember Me at every step, as such remembrance is the cause of overcoming that Mâyâ, and is the destroyer of all fears. By that (remembrance) alone even the best among the gods have crossed this ocean of Samsâra, have become full of SELF-knowledge, and have reached THAT, My Supreme Seat. (64)

O Mâruti! All that has to be heard, has, with devotion, been heard by thee, from My mouth. Make all of them (*i. e.*, My teachings) fruitful, by means of thine own intense reflection and meditation. This (intense reflection and meditation on thy part) which increases the (knowledge of the) meanings of tattvas, is alone the teacher's fee (or reward) that is dearest to Me. If not, these words of Mine, like seeds sown in a barren soil, will be the source of My grief. (65)

On account of My excessive love towards the knowledge of the stainless SELF, it was otherwise doubted by Me thus (in the aforesaid manner). I am nevertheless, O son of Marut! quite right in thinking that thou art now, O wise one! the knower of all the meanings. (66)

Thus in the glorious Upanishad of RA'MA GI'TA' the secret meaning of the Vedas, embodied in the second *Pâda* of the Upâsanâ Kânda of Tattvasarâyaṇa, reads the Seventeenth Chapter, entitled:

The Consideration of the Expanse of Vidyas, and of the Real Nature of Teachers.

CHAPTER XVIII.

Hanûmân said :

O Lord ! I have heard from Thy lotus-like face all that has to be heard. Even then, I have a desire to hear once more the meanings taught by Thee. (1)

O My Lord ! Please therefore briefly remind me once more of the facts relating to the meanings taught me before, in their due order, for the sake of my remembrance. (2)

S'ri Râma said :

Of all the Vedântas (Upanishads) and likewise of the three divisions (into the Ten, the Thirty-two, and the Hundred and eight), the authoritativeness of the Hundred and eight is chiefly taught at first. [CHAPTER II]. (3)

Then it is decided that the practice of meditation on the identity (of SELF and Brahman) is necessary, after the dawn of the knowledge of Existent, Intelligent and Endless Brahman. [CHAPTER III]. (4)

Then the nature of Jîvanmukta who is subject to Prârabdha is taught. [CHAPTER IV]. Thereafter, (is taught) the nature of Videhamukta which is free from Prârabdha. [CHAPTER V]. (5)

Then the annihilation of Vâsanas, gnosis, dissolution of mind, etc. [CHAPTER VI]. The consideration of seven stages is the subject taken up thereafter. [CHAPTER VII]. (6)

Then the consideration of six Samâdhis, beginning with the Dris'yânuviddha. [CHAPTER VIII]. Then the wonderful decision regarding the observance of castes and orders of life. [CHAPTER IX]. (7)

Then the division of karmas into Sanchita, etc. [CHAPTER X]. (Then) the consideration of the three Guṇas pertaining to the Karmin, the Bhakta, the Jnânin, and the Yogin. [CHAPTER XI]. (8)

(Then) the teaching of the Universal form of the SELF, for the sake of (causing) thy fear. [CHAPTER XII]. Then the consideration

of the sub-divisions into Mâtras of the Târaka Pravaṇa. [CHAPTER XIII]. (9)

(Then) the teaching of the Mahâvâkyas which contain the secret meanings of the four Vedas. [CHAPTER XIV]. Then the discrimination of the Nine chakras beginning with Mûlâdhâra. [CHAPTER XV]. (10)

Then follows the refutation of the Eight Siddhis beginning with Aṇima.[CHAPTER XVI]. Then the teaching of the expanse of Vidyâs and of the real nature of teachers. [CHAPTER XVII]. (11)

Thus, O Hanûmân! has been taught thee My Gîtâ, the mighty S'âstra (or science), solely pregnant with all the secret meanings of the Vedânta. (12)

The people's mania for (going to) sacred waters, temples, and religious festivals, is the LOWEST OF THE LOW. O Hanûmân! reflecting on Mantras of various kinds is LOW. Reflecting on the Vedânta taught by the Thirty-two and the Ten Upanishads is said to be MIDDLING, and reflecting on the truths taught by the Hundred and eight Upanishads is HIGH. (13 & 14)

Reflecting on this Gîtâ—the mighty S'âstra—which is capable of explaining clearly the hidden meanings of all the Vedântas (Upanishads), is the HIGHEST OF THE HIGH. (15)

This Gîtâ that thou hast got, should, with effort, be kept secret. Thou art not authorised to give out even the least portion of it to any one who has no regard for it. (16)

Hanûmân, having excessively drunk at the stream of such ambrosial words of S'rî Râma, with eyes full of tears of joy, and with words choked in his throat, spoke thus. (17)

Hanûmân said:

O S'rî Râma, the destroyer of my sorrows born of Samsâra! O Lotus-eyed one, who is worshipped by S'rî Vasishtha and others! O Husband of S'rî (the goddess of wealth), my Lord! what am I to say now? (18)

In my mind which is intoxicated with the drink of this ambrosial Gîtâ, I cannot conceive what to say now. Even then, the thoughts, pertaining to the practice of that most wonderful meditation on the Truth taught by Thee, quicken my speech. (19)

O S'rî Râma! Many Gîtâs treating of Tattva have been heard of (by me) before this. I think that even all of them put together here, will not be equal to a very, very minute part* of this (Gîtâ). (20)

This I, who am content with the ambrosial drink of S'rì-Râma-Gîtâ, who disregard even Indra, and who am devoid of old age, death, sorrow, hunger and thirst, (now) remain in my own natural condition (of the SELF). What else have I to acquire? (21)

O Lord! I think that the word "Bhagavan" (with which Thou art very often addressed), if rightly understood, is very significant † because of the fact that Thou hast not allowed even the least smell of Samsâra to linger in me. (22)

O Râma! I think that this Gîtâ is the highest reward for the (accumulated effects of) unselfish deeds that I have done in thousands of my past lives. (23)

Just in the same manner as I formerly crossed the (Indian) Ocean, which is very difficult to be crossed, by bearing on my head the dust of Thy lotus-like feet, even so have I now crossed the Ocean of Samsâra. (24)

Ever being unsteady is my nature on account of my parentage (because my father Vâyu is ever unsteady) and the monkey species to which I belong,‡ how wonderful it is that after removing all those (defects), Thou hast made me (extremely) steady. (25)

O Râghava! Of what use is speaking too much? I am certainly fortunate. Even then, O good Teacher! I now pray for that incessant thought on Thy lotus-like feet worshipped by Brahmâ, Indra, and others, by means of which I shall be able to preserve without damage, my gratitude (towards Thee). (26 & 27)

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* A part equal to One by Ten million squared.

† Here, there seems to be a pun upon the word "Bhagavan." It is derived in such a way as to convey the idea expressed in this verse by attaching suitable meanings to the letters forming it, as follows: *Bha* or *Bhava* means, Samsâra. *Ga* or *Gandhamâtra* means, even the least smell. Then the last two letters are taken to mean, 'because Thou hast not allowed to linger in me.' This is perhaps a fanciful derivation, but it well suits the purpose of Hanûmân here.

‡ Apart from the fact that the reason assigned for his unsteady nature, is true from the mythological standpoint, it is also true from the philosophical standpoint. Hanûmân represents the Manas which is usually compared by Indian authors to a monkey, and the tattva called Manas is born of (or is originated from) the undifferentiated element called Vâyu.

On being thus addressed by Hanûmân, S'ri Râma—the Ocean of Mercy—smilingly spoke these affectionate words which are pregnant with subtile meanings. (28)

S'ri Râma said:

O Hanûmân! Many are those that have formerly become my devotees as well as disciples, but not even one who is equal to thee has, anywhere in this world, been seen by Me. It is merely on considering that qualification which entitles thee to be taught this mighty Gîtâ which is pregnant with the secrets of Vedânta, that it has been taught thee; and it should, therefore, with effort, be kept secret by thee. (29)

By making (or considering) the Self as the strong (lower) araṇi* and all the Vedântas beginning with I'sâvâsya and ending with Muktika (Upanishads) as the upper araṇi*, has been produced the fire of (this) Gîtâ. Let this fire blaze in thy heart (or mind) after burning thy fuel of (Samsâric) pains, by the churning of sound logic (or reasoning); and manifesting itself in the shape of thy words, (let it) burn the forest of Samsâra resorted to by all good people. (30)

As the result of the churning of the Vedântic Ocean of milk by the wise Surâs and the ignorant Asurâs with the aid of thought, as the serpent Vâsuki, and Buddhi as the mountain Mandara, was (first) produced that deadly poison of wicked S'âstras (or sciences) which I, the three-eyed (S'iva) who is joined to Sîtâ, the Umâ, drank; and then (was produced) this nectar of My Gîtâ which I gave thee in preference to the Devâs, and thereby feel Myself happy. (31)

To him who drinks enough and more of the nectar of My Gîtâ, what is the good of other S'âstras, and what even of worshipping other teachers and gods by means of prostrations, praises, etc. O Mâruti! What even of drinking enough of the nectar which is (actually) produced from the ocean of milk. To the Devâs, verily, immortality is only a complementary attribute, but the case of one who has drunk the nectar of (this) Gîtâ is not so. (32)

* One of the two pieces of wood used for producing fire by attrition.

Thou who hast drunk the nectar of (this) Gîtâ, will attain long life, but O Sinless One! to thee no harm will (ever) be done by Asurâs. (33)

O Hanûmân! I am responsible for the Moksha of those superior men who eagerly drink by their ears the nectar-like essence of this dialogue between us; or of those who, as a matter of duty, regularly read from it, every day, either a chapter, a verse or one half of a verse. (34 & 35)

My teacher, verily, is satisfied (or pleased) with thee who art endowed with all the characteristic marks (of a disciple). O Son of Anjanâ! when shall I be so satisfied with such a disciple of thine? (36)

Having said thus, the Lord S'rî Râma with his lotus-like eyes full of tears, of his own accord instantly embraced him—the disciple Hanûmân. (37)

Thus in the glorious Upanishad of RA'MA GI'TA', the secret meaning of the Vedas, embodied in the second *Pâda*, of the Upâsanâ Kânda of Tattvasârâyaṇa, reads the Eighteenth chapter, entitled:

The Consideration of the Contents of all the Chapters.

FINIS.

ADDENDA.

Page 63, after "Chapter IX," add "Hanûmân said."
,, 112, ,, verse 39, ,, "S'rî Râma said."

श्रीवासिष्ठमहर्षिप्रोक्त तत्वसारायणान्तर्गता

श्रीमद्रामगीता

तत्वसारायणकाण्डत्रयाणां विषयसूचिकया
तत्तत्काण्डसारसङ्ग्रहेण च समेता
अडयार् पुस्तकानिकेतनस्थेन
पण्डित गणपति कृष्णशास्त्रिणा संशोधिता.

S'RÎ RÂMA GÎTÂ.

(Forming part of 'Tattvasârâyana,' the Occult Philosophy taught by the great Sage S'rî Vasishtha.)

WITH AN APPENDIX

CONTAINING THE TABLE OF CONTENTS AND THE TEACHINGS IN BRIEF OF THE THREE KÂṆDAS OF TATTVASÂRÂYAṆA.

EDITED BY

PANDIT GAṆAPATI KRISHṆA S'ÂSTRÎ

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॥ श्रीमद्रामगीतान्तर्गतविषयानुक्रमणिका ॥

ERRATA.

॥ शुद्धाशुद्ध पत्रिका ॥

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|| श्रीरामजयम् ||

श्रीरस्तु

तत्वसारायण उपासनाकाण्डस्य द्वितीयपादे

श्रीरामगीताप्रारम्भः

|| श्रीगुरुमूर्तिः ||

देवीं श्रीरामगीतान्तां ब्रह्मन्नत्यद्भुतामहम् ।
अत्युत्सुकोस्मि ते वक्तुं सावधानमनाश्शृणु ॥ १.
अयोध्यानगरी रम्या सर्वलक्षणसंयुता ।
जितब्रह्मपुरी साक्षाद्वैकुण्ठइव विश्रुता ॥ २.
तत्रोद्यानोत्तमं भाति सर्वर्तुपरिशोभितं ।
सर्ववृक्षसमाकीर्णं सर्वपक्षिनिषेवितम् ॥ ३.
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तल संप्रोतवज्रैश्च श्रुतिवाक्यैस्सुशोभितः ।
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विविधालेख्यकैश्शान्तिदान्त्यादिसुगुणैर्वृतः ।
मालती मल्लिकाशोकैर्दर्शनश्रवणादिभिः ॥ ९.

चन्दनागरुकर्पूरसाङ्ख्ययोगसमाधिभिः ।
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ताम्बूलवीटिकादिव्यलवङ्गाद्यैस्सुभक्तिभिः ।
सौवर्णानेकपात्रैश्च वृतो निष्कामकर्मभिः ॥ ११.

धूपदीपविशेषैश्च स्वधास्वाहाभिराशृतः ।
विविधैस्स्वर्णपीठैश्च यन्त्रश्रेष्ठैस्सुमण्डितः ॥ १२.

वादित्रैर्विविधैश्चापि योगैरष्टाङ्गसंयुतैः ।
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चतुर्दशसु लोकेषु कुत्रचिन्नच यत्समः ।
भूतभव्यभविष्यत्सु न कालेषु च यत्समः ॥ १५.

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सीता भरतशत्रुघ्नैः लक्ष्मणेन च सेवितः ॥ १७.

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वेदपाठसमासक्ता न्कचिच्छिष्यान्सुशिक्षयन् ।
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चन्द्रसूर्यप्रतीकाशे श्रोत्राभ्यामपि कुण्डले ।
उन्नतेनांसयुग्मेन सौवर्णाङ्गदयुग्मकम् ॥ २२.
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मुक्ताहारानतिस्थूलान्कण्ठोरोभ्यां मनोहरान् ॥ २३.
पीताम्बरं च मृदुलं कटिजानूरुणा स्वयं ।
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श्रीरामो भगवांस्तत्राप्यास निर्वेदमात्मनि ॥ २५.
लौकिकैर्वैदिकैश्चापि व्यापारैश्श्रमहेतुभिः ।
विक्षिप्तचित्तो नैकान्त्यादैकान्त्ये कृतवान्मतिम् ॥ २६.
इङ्गितज्ञास्ततस्सर्वे ब्रह्माद्यालक्ष्मणादयः ।
हनूमन्तं विना तूष्णीं द्वारपालं विनिर्ययुः ॥ २७.
रावणारिस्ततस्तत्र बद्धपद्मासनस्स्वयं ।
इन्द्रियाणि समस्तानि विषयेभ्यउपाहरन् ॥ २८.
सर्ववेदान्तसंप्रोक्ते निर्विकल्पे निरञ्जने ।
निर्गुणे सच्चिदानन्दघने ब्रह्मणि निश्चले ॥ २९.
प्रतिष्ठाप्य मनस्तूर्णमखण्डानन्दसागरे ।
निर्विकल्पसमाधौ च ममज्ज भृशमादरात् ॥ ३०.

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* रमन् इति पाठान्तरम्.

यत्र पश्यति नान्यच्च न शृणोति च किञ्चन ।
न विजानाति किञ्चिच्च भूमानन्दस्वरूपवान् ॥ ३१.
तत्सुखानुभवात्सर्वकरणोल्लाससंयुतः ।
जगद्रक्षणधीबीजैः प्रेरितो बहिराययौ ॥ ३२.
ततस्समाधिविरतं रामं ज्ञात्वा महामतिः ।
प्राञ्जलिः पुरतो गत्वा हनूमान्पवनात्मजः ॥ ३३.
प्रणम्य दण्डवद्भूमौ विनयावनताननः ।
अर्घ्यपाद्यादिभिस्सर्वैः परिपूज्य यथा विधि ॥ ३४.
भक्त्या शुश्रूषया रामं तत्वार्थकथनोन्मुखं ।
तोषयित्वा मृदुश्लक्ष्णमिदं पप्रच्छ सादरम् ॥ ३५.
राम त्वं परमात्मासि सच्चिदानन्दविग्रहः ।
त्वमेव सर्वभूतानां सृष्टिस्थित्यन्तकारणम् ॥ ३६.
इति जानामि सामान्या त्वत्सेवा पुण्यगौरवात् ।
विशेषतः* परिज्ञानाभावादस्मीह दुःखवान् ॥ ३७.
विचार्यमाणे संसारे दुःखमेव समन्ततः ।
तथापि सुखबुद्ध्याहं बळिशे मत्स्यवद्गतः ॥ ३८.
अहो दुःखोदधेः पारं नावगच्छामि चिन्तयन् ।
देहो रोगालयो नित्यष्षड्भावा यस्य निश्चिताः ॥ ३९.
अनेन कृतकृत्यत्वं कथं वज्रसमेन वा ।
देहेन सर्वथाप्यस्माच्छ्रेयोन्यत्रेति मे मतिः ॥ ४०.
तवैतत्सगुणं रूपं माययाविष्कृतं त्वया ।
सर्वज्ञेन दयासिन्धो सर्वशक्तिमता स्वयम् ॥ ४१.

* विशेषेण इति पाठान्तरम्.

सर्वलोकहितार्थाय चित्तशुद्ध्यै विकामिनां ।
हृत्पद्मकुहरे नित्यं ध्येयं सुनिपुणैरपि ॥ ४२.
अपरोक्षीकृतं ह्येतन्मत्पूर्वसुकृतैः परैः ।
अन्यत्तु निर्गुणं रूपमदृश्यं चर्मचक्षुषा ॥ ४३.
अशरीरं महाकाशसदृशं ज्योतिरुत्तमं ।
प्रसिद्धं नित्यशुद्धं च नित्यबुद्धं च शाश्वतम् ॥ ४४.
नित्यमुक्तं च सर्वेषां परमात्माख्यमव्ययं ।
अहं वेदितुमिच्छामि कृपा यद्यस्ति ते मयि ॥ ४५.
अहंचात्राधिकारीचेन्नायासस्ते च वाग्व्यये ।
प्रार्थयाम्यात्मलाभार्थं वक्तव्यमिति तद्विभो ॥ ४६.

इति तत्वसारायण उपासनाकाण्डस्य द्वितीयपादे सर्ववेदरहस्यार्थासु
श्रीरामगीतासूपनिषत्सु
अयोध्यामण्टपादिवर्णनं नाम
॥ प्रथमोऽध्यायः ॥

॥ श्रीरामः ॥

साधु साधु महाप्राज्ञ मारुते जगतां हितं ।
संसारमोक्षवर्त्मेदं भवता पृष्टमद्भुतम् ॥ १.
मत्तो विदितवेदार्थः प्रायेण त्वमरिन्दम ।
तथापि विस्तरेणाद्य वक्तुमत्युत्सुकोस्मि ते ॥ २.
त्वत्समो नाधिकारी स्याद्ब्रह्मविद्यासु कश्चन ।
किङ्करिष्याम्यदेयेन रहस्येनाप्यहं तव ॥ ३.

मत्प्रीतिविषयो लोके त्वदन्यो नैव विद्यते ।
एह्यास्व निकटे पाणिस्त्वद्गात्रस्पर्शमिच्छति ॥ ४.
इत्युक्त्वा स हनूमन्त मापादतलमस्तकं ।
विमर्शन्वक्तुमारेभे तत्वार्थं रघुपुङ्गवः ॥ ५.
अशनायाद्यतीतं यद्ब्रह्मक्षत्रादिवार्जितं ।
पाप्मादिदोषराहितं निश्चलं पूर्णमद्वयम् ॥ ६.
अवस्था त्रितयातीतं पञ्चकोशादिवार्जितं ।
चिन्मात्रं केवलं ब्रह्मसुसूक्ष्मं निर्गुणं परम् ॥ ७.
तदेव मत्स्वरूपं स्यात्पारमार्थिकमद्भुतं ।
तत्तु सर्वेषु नित्येषु वेदान्तेषु प्रतिष्ठितम् ॥ ८.
वेदान्तेतरवाक्यैस्तु न सम्यग्ज्ञातुमर्हसि ।
श्रुतिस्मृतिपुराणेषु श्रुतेरुक्ता हि मानता ॥ ९.
तस्मात्संसारमोक्षार्थी त्वमद्यैवाञ्जनासुत ।
मत्सत्यरूपबोधार्थं वेदान्तान्समुपाश्रय ॥ १०.
साक्षादुपनिषद्देवी सर्वतत्वार्थगर्भिणी ।
तया नाविदितं किञ्चिद्रहस्यं वर्तते क्वचित् ॥ ११.
तामुपाश्रृत्य मां पृच्छ मद्रूपं पवनात्मज ।
संसारतप्तस्तां गच्छ क्षुधार्तो मातरं यथा ॥ १२.

॥ हनूमान् ॥

वेदान्ताः के रघुश्रेष्ठ वर्तन्ते कुत्र ते वद ।
राम वेदाः कतिविधास्तेषां शाखाश्च राघव ॥ १३.
तासूपनिषदः कास्युः कृपया वद तत्वतः ।
यासामर्थपरिज्ञानान्मुच्येयं भवबन्धनात् ॥ १४.

॥ श्रीरामः ॥

हनूमन्च्छृणु वक्ष्यामि वेदान्तस्थितिमञ्जसा ।
निश्वासभूता मे विष्णोर्वेदा जातास्सुविस्तराः ॥ १५.

तिलेषु तैलवद्वेदे वेदान्तस्सुप्रतिष्ठितः ।
ऋग्वेदादि विभागेन वेदाश्चत्वारईरिताः ॥ १६.

तेषां शाखाह्यनन्तास्युस्तासूपनिषदस्तथा ।
ऋग्वेदस्य तु शाखास्युरेकविंशतिसङ्ख्यया ॥ १७.

नवाधिकशतं शाखा यजुषो मारुतात्मज ।
सहस्रसङ्ख्यया जाताश्शाखास्साम्नः परन्तप ॥ १८.

अथर्वणस्य शाखास्युः पञ्चाशद्भेदतो हरे ।
एकैकस्यास्तु शाखाया एकैकोपनिषन्मता ॥ १९.

तासामेकामृचं भक्त्या यः पठत्यधिकं मयि ।
समत्सायुज्यपदवीं दुर्ल्लभां प्राप्नुयान्नरः ॥ २०.

तेभ्यस्सालोक्यसारूप्यसामीप्येभ्योधिकापि सा ।
सायुज्यमुक्तिः पञ्चम्या कैवल्याभिधया हृता ॥ २१.

॥ हनूमान् ॥

इयं कैवल्यमुक्तिर्मे केनोपायेन सिद्ध्यति ।
यया संसारकूपेस्मिन्नभवेत्पतनं पुनः ॥ २२.

॥ श्रीरामः ॥

[दशोपनिषदः]

ईश केन कठ प्रश्न मुण्ड माण्डूक्य तित्तिरिः ।
ऐतरेयञ्च च्छान्दोग्यं बृहदारण्यकं तथा ॥ २३.

[द्वात्रिंशोपनिषदः]

ब्रह्म कैवल्य जाबाल श्वेताश्वो हंस आरुणिः ।
गर्भो नारायणो हंस बिन्दु नाद शिर शिखा ॥ २४.

मैत्रायणी कौषतिकी बृहज्जाबाल तापिनी ।
कालाग्निरुद्र मैत्रेयी सुबाल क्षुरि मन्त्रिका ॥ २५.

[अष्टोत्तरशतोपनिषदः]

सर्वसारं निरालम्बं रहस्यं वज्रसूचिकं ।
तेजो नाद ध्यान विद्या योगतत्वा त्मबोधकम् ॥ २६.

परिव्राट् त्रिशिखी सीता चूडा निर्वाण मण्डलं ।
दक्षिणा शरभं स्कन्दं महानारायणा द्वयम् ॥ २७.

रहस्यं रामतपनं वासुदेवं च मुद्गलं ।
शाण्डिल्यं पैङ्गलं भिक्षु मह च्छारीरकं शिखा ॥ २८.

तुरीय्यातीत सन्यास परिव्राजा क्षमालिका ।
अव्यक्तै काक्षरं पूर्णा सूर्या क्ष्य ध्यात्म कुण्डिका ॥ २९.

सावित्र्या त्मा पाशुपतं परंब्रह्मा वधूतकं ।
त्रीपुरातपन न्देवी त्रिपुरा कठ भावना ॥ ३०.

हृदयं कुण्डली भस्म रुद्राक्ष गण दर्शनं ।
तारसारं महावाक्यं पञ्चब्रह्मा ग्निहोत्रकम् ॥ ३१.

गोपालतपनं कृष्णं याज्ञवल्क्यं वराहकं ।
शाट्यायनी हयग्रीवं दत्तात्रेयञ्च गारुडम् ॥ ३२.

कलि जाबालि सौभाग्य रहस्य ऋच मुक्तिका ।

एवमष्टोत्तरशतं भावनात्रयनाशनम् ॥ ३३.

अत्र माण्डूक्यमेकंस्यात्क्रमात्कैवल्यमुक्तये ।
तत्र नैवाधिकारीचेद्दशोपानिषदं पठ ॥ ३४.

तेन लब्ध्वा मम ज्ञानं परोक्षं ब्रह्मलोकतः ।
परं वैकुण्ठमासाद्य मया सह विमोक्ष्यसे ॥ ३५.

जीवन्मुक्तौ तवेच्छा चेद्धीरोः प्राणोत्क्रमादिषु ।
द्वात्रिंशाख्योपनिषदं स्वापरोक्ष्याय तां पठ ॥ ३६.

तत्राप्यारब्धदुःखस्य सत्वात्प्रातीतिकस्य वा ।
विदेहमुक्ताविच्छाचे दष्टोत्तरशतं पठ ॥ ३७.

देहेस्मिन्विद्यमानेपि प्रारब्धक्षयसंभवात् ।
सिध्योद्विदेहकैवल्यं नात्रकार्या विचारणा ॥ ३८.

यतोऽशीत्युत्तरशतं परश्रुतिसहस्रके ।
अष्टोत्तरशतं सारं दश द्वात्रिंशतोपि च ॥ ३९.

ज्ञानवैराग्यदं पुंसां वासनात्रयनाशनं ।
पूर्वोत्तरेषु विहिततत्तच्छान्तिपुरस्सरं ॥ ४०.

वेदविद्याव्रतस्नातदेशिकस्य मुखात्स्वयं ।
गृहीत्वाष्टोत्तरशतं ये पठन्ति द्विजोत्तमाः ॥ ४१.

तेषामादित्यवद्ज्ञानं स्वयमेव प्रकाशते ।
सदेहाअपि ते सद्यो विदेहास्युर्नसंशयः ॥ ४२.

राज्यं देयं धनं देयं याचतः कामपूरणम् ।
इदमष्टोत्तरशतं न देयं यस्य कस्य चित् ॥ ४३.

नास्तिकाय कृतघ्नाय दुराचाररताय वै ।
मद्भक्तिराहितायापि शास्त्रगर्तेषु मुह्यते ॥ ४४.

गुरुभक्तिविहीनाय दातव्यं न कदाचन ।
सेवापराय शिष्याय हितपुत्राय मारुते ॥ ४५.

मद्भक्ताय सुशीलाय कुलीनाय सुमेधसे ।
सम्यक्परीक्ष्य दातव्यमेवमष्टोत्तरं शतं ॥ ४६.

यः पठेत्पाठयेद्वापि श्रुणुयाच्छ्रावयेदपि ।
प्रारब्धदेहपतने समामेति नसंशयः ॥ ४७.

सकृच्छ्रवणमात्रेण सर्वाघौघनिकृन्तनं ।
मयोपदिष्टं शिष्याय तुभ्यं पवननन्दन ॥ ४८.

इदं शास्त्रं मया दिष्टं गुह्यमष्टोत्तरं शतं ।
ज्ञानतोऽज्ञानतो वापि पठतां बन्धमोचकम् ॥ ४९.

विद्याह वै ब्राह्मणमाजगाम गोपाय मां शेवधिष्टेहमस्मि ।
असूयकायानृजवेऽशठाय मामाब्रूयाद्वीर्यवती तथास्याम् ॥ ५०.

यमेवैषविद्या श्रुतमप्रमत्तं मेधाविनं ब्रह्मचर्योपपन्नं ।
अस्माइमामुपसन्नाय सम्यक् परीक्ष्य दद्याद्वैष्णवीमात्मानिष्ठाम् ॥ ५१.

इति तत्वसारायण उपासनाकाण्डस्य द्वितीयपादे सर्ववेदरहस्यार्थासु
श्रीरामगीतासूपनिषत्सु
प्रमाणसार विवरणं नाम
॥ द्वितीयोऽध्यायः ॥

॥ हनूमान् ॥

भगवन्जानकीकान्त जीवस्योत्पत्यसंभवात् ।
कार्यतानुपपन्नेति मतमद्वैतिनां खलु ॥ १.

उत्पत्तौ तु विनाशस्याद्विनाशे ब्रह्मतास्य नो ।
तदैकत्वश्रुतेः कोपोऽपरिहार्यः प्रसज्यते ॥ २.

द्वैतसिद्धौ भयन्नित्यं मृत्युसंसारवर्त्मनि ।
अभयं जनकादीनां प्रसिद्धमपि हीयत ॥ ३.

आचार्या याज्ञवल्क्याद्या अद्वैतब्रह्मवादिनः ।
विश्रुतास्ताद्विदालेशोऽप्यत्र शास्त्रे नयुज्यते ॥ ४.

इत्येतत्साधु वाऽसाधु त्वदन्यो धरणीतले ।
वक्तुं शक्तो न मे श्रीमान्विद्यते करुणाम्बुधे ॥ ५.

॥ श्रीरामः ॥

यज्जीवब्रह्मणोरैक्यं कार्यकारणयोरपि ।
मतमद्वैतिनां तत्स्याज्जीवोत्पत्तिश्च तन्मते ॥ ६.

उत्पत्तचनभ्युपगमे तस्य नाशो नसिध्याति ।
अनाशे द्वैतनित्यत्वात्कोपोऽद्वैतश्रुतेर्ध्रुवं ॥ ७.

जीवस्य द्विविधस्यापि विनाशं द्विविधं श्रुणु ।
जीवस्त्वंपदवाच्यार्थः संसारी देहवानयम् ॥ ८.

अविद्याजनितस्यास्य विनाशो विकृतेरिव ।
आभ्यन्तरविकारेषु तप्तायःपिण्डवत्सतः ॥ ९.

अन्यस्त्वंपदलक्ष्यार्थो संसारी साक्षिचेतनः ।
कूटस्थः प्रत्यगात्माख्यो बिम्बभूतोपरस्य च ॥ १०.

ब्रह्मविद्योद्भवस्यास्य स्फुलिङ्गस्येव पावकात् ।
विनाशः प्रकृतौ स्वस्यां ब्रह्मण्यद्वयचिद्घने ॥ ११.

यस्माद्भूतानि जायन्ते येन जीवन्ति यत्र च ।
लीय्यन्ते ज्ञेयमेकं तद्ब्रह्मैव हि मुमुक्षुभिः ॥ १२.

भूतानि तानि जीवास्युरुत व्योमादयोऽथवा ।
लोकाः पञ्चीकृताह्येते नान्योस्मिन्निर्गुणत्वतः ॥ १३.

कारणं ब्रह्मजीवानां निर्गुणं नेतरद्भवेत् ।
अपञ्चीकृतभूतानामपि तज्जगतां नतु ॥ १४.

जगत्कारणमीशाख्यं सगुणं ब्रह्मयद्भवेत् ।
तत्पञ्चीकृतभूतानां निमित्तं जगतां खलु ॥ १५.

उपादानन्तु मायास्याच्चिदचिद्दलितास्वयं ।
कार्यकारणलोकेश विचारइह निष्फलः ॥ १६.

अध्यात्मशास्त्रमाशृत्य सद्गुरोः करुणाबलात् ।
जीवब्रह्मविचारेण पुरुषार्थं समश्नुते ॥ १७.

जीवस्य कार्यभूतत्वे निमित्तं ब्रह्मनिर्गुणं ।
उपादानमविद्यास्यादभानावृतिकारणम् ॥ १८.

सर्वज्ञं सर्वलोकेशं मायोपाधिमुमापतिं ।
ध्यात्वेह चित्तशुध्यर्थं भूतयोनिमथाप्नुयात् ॥ १९.

ज्ञेयत्वं भूतयोनेश्च ध्येयत्वमथ तस्य वै ।
स्वतास्सिद्धमतः पूर्वं ज्ञात्वा कैवल्यकांक्षिणः ॥ २०.

ततस्तं निर्गुणं ब्रह्म परिपूर्णं निरन्तरं ।
अभेदेन परं ध्यात्वा यान्ति तत्कांक्षितं ध्रुवम् ॥ २१.

आरंभवादमाश्रित्य त्वारुरुक्षुर्विचारयेत् ।
परिणामं समाश्रित्य त्वभ्यासी भावयेत्परम् ॥ २२.

विवर्तवादस्त्वारूढे स्वयमेव हि सिध्यति ।
जल्पंस्तदनुरोधेन गच्छेत्स्वानर्थमात्महा ॥ २३.

रज्जुसर्पस्थाणुचोरवन्ध्यापुत्रादिं गोचरः ।
विवर्तवादो नैवेष्टो मुमुक्षोस्संसृतेः परम् ॥ २४.

भृङ्गकीटदधिक्षीरमृद्घटाद्येकगोचरः ।
परिणामसुवादोऽयं ध्रुवमिष्टतमो मतः ॥ २५.

ब्रह्मात्मैक्यानुसन्धानादेकान्ताद्ब्रह्मणात्मानि ।
संयुक्ते बोधमात्रेण तिष्ठन्मुक्तो नसंशयः । २६.

ज्ञानं हि द्विविधं प्रोक्तं स्वरूपं वृत्तिरित्यपि ।
तत्राद्यं निर्गुणं ब्रह्म सत्यानन्तसुखात्मकम् ॥ २७.

अन्यत्तु शुद्धसत्वाख्यं अखण्डाकारमात्मनः ।
परोक्षमपरोक्षञ्चेत्येवं द्वैविध्यमाप्नुयात् ॥ २८.

आद्यात्क्रमेण मुक्तिस्याद्ब्रह्मलो के क्षयं गते ।
द्वितीय्यात्विह कैवल्यं क्षीणे प्रारब्धकर्माणि ॥ २९.

जीवन्मुक्तिश्च देहेस्मिन्विद्यमानेपि सिध्यति ।
अतः कामादिनिर्मुक्तो सततं ब्रह्मभावय ॥ ३०.

यद्ब्रह्मनिर्गुणं प्रोक्तं द्विविधं तत्प्रचक्षते ।
सलक्षणमिति ध्येयं ध्येयातीतमलक्षणम् ॥ ३१.

आद्यञ्च त्रिविधं प्रोक्तं पादैस्सत्वादिभिस्त्रिभिः ।
त्रिपाद्ब्रह्मामृतं यस्मान्नित्यसिद्धस्वभेदवत् ॥ ३२.

तत्र बुद्धिं प्रतिष्ठाप्य स्थिरमासनमास्थितः ।
तादात्म्यं लभते विद्वानल्पमप्यन्तरं विना ॥ ३३.

विजातीय्यसजातीयभेदौ जागतजैव कौ ।
परस्मिन्नैव विद्येते ब्रह्मणि त्रिपदात्मके ॥ ३४.

हीने तु स्वगते भेदे वस्तुनो ध्येयता न हि ।
नमोक्षो ध्येयता हानौ ध्रुवं संसारिणामिह ॥ ३५.

भेदोऽस्ति बन्धावस्थायां जीवात्मपरमात्मनोः ।
मोक्षे त्वभेदएव स्यान्मोक्षातीते न कश्चन ॥ ३६.

बन्धस्य प्रतियोगित्वात्सापेक्षो मोक्षइष्यते ।
निरपेक्षमतीन्द्रियाख्यं * न निरोधइति श्रुतेः ॥ ३७.

अखण्डैकरसांबोधौ मग्नचित्तस्य देहिनः ।
विदेहमुक्ततां प्राहुर्ब्राह्मणाश्रुतिपारगाः ॥ ३८.

समाधियोगयुक्तात्मा त्यक्तलोकादिवासनः ।
निश्चेष्टो निर्विकारश्च विदेहइति कथ्यते ॥ ३९.

दृश्यानुविद्धप्रमुखाः क्रमात्स्युष्षट्समाधयः ।
जलूका न्यायतस्तेषु निष्ठां कुर्वीत बुद्धिमान् ॥ ४०.

समाधिहीनाः पापिष्ठा वाक्यार्थज्ञानमानिनः ।
स्वेच्छाचाररता नित्यं नरकानश्नुवन्ति ते ॥ ४१.

मनो नाशविहीनस्य कथं संसारनिह्नुतिः ।
कथं समाधिहीनस्य मनोनाशो भवेदिह ॥ ४२.

* अतीताख्यं इतिपाठान्तरम्.

समाधौ विधिबुध्या यः कर्मसाद्दश्यमूहते ।
कल्पकोट्यापि संसारात्तस्य मुक्तिर्न संभवेत् ॥ ४३.

लिङ्गादिस्तु समानो हि श्रूयते ज्ञानयोगयोः ।
एवं सति कथं ज्ञानं केवलं विद्ध्यनाशृतम् ॥ ४४.

मोक्षस्य साधनं ज्ञानमाद्यं वेदान्तवाक्यजं ।
अन्तिमं साधनं योगस्तस्माद्योगं समाश्रय । ४५.

योगश्च द्विविधः प्रोक्तस्सभेदोऽभेदएव च ।
आद्यो बहुविधःप्रोक्तो हठराजादिभेदतः ॥ ४६.

अभेदः प्रकृतिस्त्वेको जीवब्रह्मैक्यलक्षणः ।
समाधिरूपः कैवल्यमुख्यसाधनमिष्यते ॥ ४७.

अस्मिन्नस्य च तद्योगं शास्ति शास्त्रं यतः स्वयं ।
अतो योगविहीनेन नज्ञानेन विमुक्तता ॥ ४८.

योगाभ्यासरतो विद्वान् वैराग्येण च संयुतः ।
नबिभेति कदाप्यस्मात् संसाराद्दुस्तरादपि ॥ ४९.

उत्तमं योगमास्थाय ज्ञानी विगतकल्मषः ।
माया तत्कार्यपाशेभ्यो विमुक्तस्सुखमश्नुते ॥ ५०.

प्रशान्तेन्द्रियसञ्चारः चित्तक्षोभादिवर्जितः ।
ब्रह्मात्मैक्यमहायोगी सद्यो मुक्तिमवाप्नुयात् ॥ ५१.

योऽयं वेदान्तसिद्धान्तभूतो योगस्समीरितः ।
उपासनमिति प्राज्ञैरिदमेवोच्यते परम् ॥ ५२.

जन्मादिकारणं शान्त उपासीतेति च श्रुतिः ।
अभेदोपासनं सम्यगुपोद्बलयाति स्फुटं ॥ ५३.

उपासनविहीनस्य सर्वशास्त्रविदोपि वा ।
चित्तविक्षेपहानिस्या न्नैव कल्पान्तरैरपि ॥ ५४.

सकामा सगुणोपास्तिर्नृणां भोगाय संभवेत् ।
निष्कामा चित्तशुध्यर्थेत्येवं शास्त्रार्थनिर्णयः ॥ ५५.

वालाग्राङ्गुष्ठनीवार शुकप्रादेशमात्रकः ।
निर्गुणः प्रत्यगात्मायस्तदुपास्तिश्च शुद्धिदा ॥ ५६.

अखण्डसच्चिदानन्द निर्गुणोपासनं महत् ।
सद्यः कैवल्यहेतुस्यादहं ब्रह्मेति चिन्तनम् ॥ ५७.

महावाक्यार्थविज्ञानात्सर्वं मिध्येति निश्चयं ।
दृढं प्राप्याथ मुक्त्यर्थं तदुपासीत सन्ततम् ॥ ५८.

उपासनं विनाज्ञाना त्केवलाच्चेद्विमुक्तता ।
कन्यां विना विवाहस्यात्केवलेन वरेण हि ॥ ५९.

तादात्म्येन समीपे यज्जीवस्यैवासनं भवेत् ।
तदुपासनमित्युक्तं सर्वदुःखापहं नृणां ॥ ६०.

यदुपास्तिरभेदेन पूर्णबोधस्वरूपदा ।
तामाशृत्यैव सर्वेषामक्षयं सुखमुद्भवेत् ॥ ६१.

देहात्मबुद्धिमाशृत्य संसारे भ्रमतां नृणां ।
कथं भ्रमनिवृत्तिस्याद्ब्रह्मात्मोपासनं विना ॥ ६२.

यस्यासावजडासंवित्स्वयं जीवेशसाक्षिणी ।
आविर्भूतानुसन्धानात्सएव ब्रह्मविद्भवेत् ॥ ६३.

संविदेव पराशक्तिस्सैव ब्रह्म च निर्गुणं ।
तस्मादपि पराचीनमवाङ्मनसगोचरम् ॥ ६४.

अलक्षणमनिर्देश्यमरूपं नाम मात्रवत् ।
अप्रष्टव्यं गुरौ साक्षान्मातिप्राक्षीरिति श्रुतेः ॥ ६५.

इति तत्वसारायण उपासनाकाण्डस्य द्वितीय्यपादे सर्ववेदरहस्यार्थासु
श्रीरामगीतासूपनिषत्सु
ज्ञानयोगनिरूपणं नाम
॥ त्रितीयोऽध्यायः ॥

॥ हनूमान् ॥

सिद्धान्तवस्तुनः प्रश्नः कथं वा प्रतिषिध्यते ।
जीवन्मुक्तिर्मनुष्याणां यद्ज्ञानात्स्याद्रघूद्वह ॥ १.

॥ श्रीरामः ॥

प्रश्नादिविषयस्सत्यस्सुखबोधैकलक्षणः ।
परात्मा परिपूर्णोसावापरोक्ष्येण सिद्ध्यति ॥ २.

वचसां मनसां यत्स्यात् शुद्धानां विषयः परं ।
तद्ब्रह्म मध्यमं विद्धि तन्मे ब्रहीति च श्रुतेः ॥ ३.

तस्य व्युत्पाद्यमानत्वाद्रूपवत्वाच्च नित्यशः ।
ज्ञेयता ध्येयता च स्यात्तं ब्रहन्तमिति श्रुतेः ॥ ४.

अथ संपत्स्यइतियद्रूपस्यामिरुच्यते ।
तेन तस्य नशङ्क्यं स्याद्रूपवत्वममुख्यतः ॥ ५.

जीवजन्मादिहेतुत्वं शास्त्रयोनित्वमप्यथ ।
समन्वितश्रुतित्वं च मुख्यजिज्ञास्य वस्तुनि ॥ ६.

अरूपे नैव ते धर्माः कथञ्चित्संभवन्त्यपि ।
अतश्च सूत्रकारेण स्वरूपं हि विचिन्तितम् ॥ ७.

अमायिका नित्यसिद्धा स्वतो नाविद्यकास्तथा ।
चिदानन्दादयो धर्मा निर्विशेषस्य विश्रुताः ॥ ८.

नैतस्य निर्विशेषत्वं हीय्येतासान्निरासतः ।
लीयन्ते रेणुवद्यद्यप्यथाप्यारब्धनिश्चिताः ॥ ९.

असतस्सदनन्यत्वेऽप्यसतोऽन्यद्धि सद्भवेत् ।
असान्निरास कर्तृत्वं सतस्यान्नेतरस्य तु ॥ १०.

सद्वैविध्यादिवादेन नवीनप्रकृतेन च* ।
प्रसिद्धाद्वैतहानिस्यादिति चेत्तन्न दूषणम् ॥ ११.

सामान्यत्वेन बाधस्यादद्वैतस्य तु नान्यथा ।
विशेषद्विविधोक्तेश्चेत्खद्योतेन रवेरपि ॥ १२.

अद्वैतब्रह्मवादोयः पूर्वैस्सुप्रपञ्चितः ।
परोक्षबोधहेतुत्वात्पूर्वपक्षगतो हि सः ॥ १३.

द्विविधब्रह्मवादोऽयं श्रुतिभिस्सुप्रपञ्चितः ।
अपरोक्षानिदानत्वाद्व्रजेत्सिद्धान्तपक्षताम् ॥ १४.

ब्रह्मात्मैकत्वविज्ञानं देहाध्यासं निवर्तयेत् ।
यस्य नाहङ्कृतिर्देहे सजीवन्मुक्तइष्यते ॥ १५.

सत्यत्वं न दृढं यस्य नासत्यत्वं जगत्यपि ।
तटस्थज्ञानवान् मर्त्यः सजीवन्मुक्तइष्यते ॥ १६.

स्वानुभूतिस्समाधौ स्यात् उत्थानानन्तरं ततः ।
स्वप्रज्ञामात्रवान्मर्त्यः सजीवन्मुक्तइष्यते ॥ १७.

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* सद्वैविध्यादिवादेन प्रकृतेन महामते इति पाठान्तरम्.

पारमार्थिकसत्यत्वे प्रणष्टेऽस्य जगत्स्वपि ।
प्रातिभासिकसत्यत्वं सिद्धमारब्धयोगतः ॥ २९.

अस्य दग्धपटन्यायाद्देहादि प्रतिभानतः ।
दुःखं तात्कालिकं किञ्चिद्भवन्नतु जनिः पुनः ॥ ३०.

गळितेषु समस्तेषु सञ्चितागामि कर्मसु ।
प्रारब्धमेकं जागर्ति जीवन्मुक्ते फलाय हि ॥ ३१.

प्रारब्धकर्मजनितसुखदुःखवतोऽपि च ।
कैवल्यानुपरोधेन सतोद्यैवास्य मुक्तता ॥ ३२.

देहादिषु विकारेषु सदाऽहं भाववर्जित ।
निर्विकारात्मबुद्धौ च मुक्तत्वं न विरुध्यते ॥ ३३.

शुक्ल शोणित मज्जास्थि रोम नाडी नखादिषु ।
अहं बुद्धिविहीनो यस्तस्य बन्धः कथं भवेत् ॥ ३४.

वाक्पाणिपायुगुह्याङ्घ्रिष्वहंभावविवर्जितः ।
कर्मेन्द्रियेषु यो विद्वान् तस्य बन्धः कथं भवेत् ॥ ३५.

प्राणापानसमानाश्च व्यानोदानौ च वायवः ।
नाहमस्मीति यो वेद तस्य बन्धः कथं भवेत् ॥ ३६.

नागः कूर्मश्च कृकरो देवदत्तो धनञ्जयः ।
एतेनास्मीत्युपप्राणाः तस्य बन्धः कथं भवेत् ॥ ३७.

श्रोत्रत्वङ्नेत्ररसना घ्राणाख्यानीन्द्रियाणि च ।
नाहमस्मीति विदुषः तस्य बन्धः कथं भवेत् ॥ ३८.

मनो बुद्धिरहङ्कारश्चित्तं चेति चतुष्टयं ।
यस्य नात्मतया भाति तस्य बन्धः कथं भवेत् ॥ ३९.

अव्यक्तमहदादीनि विक्षेपावरणानि च ।
यस्यानात्मतया भान्ति तस्य बन्धः कथं भवेत् ॥ ४०.

अवस्था त्रितयादन्यत्तथा जीवत्रयादपि ।
गुणत्रयाद्विदो ब्रह्म तस्य बन्धः कथं भवेत् ॥ ४१.

यस्य प्रज्ञास्त्यनुस्यूता परमात्मैकगोचरा ।
सर्वत्र व्यवहारेऽपि तस्य बन्धः कथं भवेत् ॥ ४२.

शान्ति दान्त्यादयो धर्मा यस्य विद्या समुद्भवाः ।
सहजा भान्ति सततं सएव पुरुषोत्तमः ॥ ४३.

कामक्रोधादयो धर्मा यस्या विद्या समुद्भवाः ।
नष्टबीजा न शोभन्ते सएव पुरुषोत्तमः ॥ ४४.

अत्याश्चर्यनिमित्तास्वप्यणिमाद्यासु सिद्धिषु ।
यस्य नाश्चर्यगन्धोऽपि सएव पुरुषोत्तमः ॥ ४५.

विचित्ररचनाद्येषु पारमेश्वरकर्मसु ।
यस्य न स्मयलेशोऽपि सएव पुरुषोत्तमः ॥ ४६.

चतुर्विधासु सालोक्याद्यासु मुक्तिषु यस्य च ।
स्वप्नेऽपि जायते नेच्छा सएव पुरुषोत्तमः ॥ ४७.

जीवन्मुक्तस्य माहात्म्यं तादृशं पवनात्मज ।
कोऽपि वर्णयितुं शक्तो नादिशेषोप्यसंशयम् ॥ ४८.

यज्जन्म नाशविनिहन्तृसमस्तशोक मोहादिनाशकरमात्मसुखैकबीजं ।
सर्वश्रुतिस्मृतिपुराणवचः प्रसिद्धं जीवाद्विमुक्तिपदमत्र सुदुर्लभं स्यात् ॥ ४९.

बाह्यान्तराखिलविकारविलापनेन शिष्टे परत्र विगुणे परिपूर्णबोधे ।
सद्ब्रह्मणि स्थिरमनाः पवनात्मज त्वं जीवद्विमुक्तिपदमत्र लभस्व शीघ्रम् ॥ १०.

इति तत्वसारायण उपासनाकाण्डस्य द्वितीयपादे सर्ववेदरहस्यार्थासु
श्रीरामगीतासूपनिषत्सु
जीवन्मुक्तिनिरूपणं नाम
॥ चतुर्थोऽध्यायः ॥

॥ हनूमान् ॥

भगवन्सर्वलोकेश वेदार्थज्ञानसागर ।
श्रीराम निखिलाराम भक्तवत्सल राघव ॥ १.

त्वन्मुखाम्बुजनिष्यन्दज्जीवन्मुक्तकथामृतं ।
कर्णाभ्यामागळं पीत्वा नित्यतृप्तोस्म्यसंशयं ॥ २.

तथापि संशयः कश्चिन्मनस्याविर्भवत्यहो ।
कथं विदेहमुक्तिस्याद्देहे प्रारब्धजे सति ॥ ३.

जीवन्मुक्तस्य देहान्ते वैदेहीमुक्तिरित्यमुम् ।
प्रसिद्धार्थं विहायात्र* भवताप्युच्यतेन्यथा ॥ ४.

देहात्मबुद्धिहीनत्वाद्विदेहइति चेदिह ।
जीवन्मुक्तसमानत्वान्नविशेषोत्र सिध्यति ॥ ५.

देहविस्मृतिमत्वेन वैलक्षण्यं विदेहिनः ।
इतिचेदर्थवादोयं नतु साक्षाद्विदेहता ॥ ६.

देहमिथ्यामतेर्यस्य विस्मृतात्मतनोश्च वा ।
यदात्र प्रपतेद्देहस्तदैवेति मतिर्मम ॥ ७.

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* विहायैव इतिपाठान्तरम्.

॥ श्रीरामः ॥

प्रारब्धकार्यभूतस्मिन्देहे सत्यपि मारुते ।
विदेहमुक्तएवासौ येन देहोत्र विस्मृतः ॥ ८.
सर्वोपनिषदामेष रहस्यर्थो यथार्थतः ।
तुभ्यं हि कपिशार्दूल मयोक्तो नान्यथा भवेत् ॥ ९.
अत्यंतदेहपाते तत्प्रसिद्धिरविचारतः ।
बन्धमोक्षविदूरस्य विरूपस्यैव वस्तुनः ॥ १०.
सरूपनष्टचित्तासुखण्डाकारवृत्तिमान् ।
जीवन्मुक्तइति प्रोक्तस्सर्वमिथ्यात्वनिश्चयात् ॥ ११.
अरूपनष्टचित्तासुखण्डैकरसात्मवान् ।
विदेहमुक्तस्संप्रोक्तः सर्वाविस्मृतिमत्वतः ॥ १२.
शिष्योत्तमाय भक्ताय परप्रेमास्पदाय ते ।
अर्थवादवचस्सत्यमहं ब्रूयां किमादरात् ॥ १३.
विदेहमुक्त्यतीतान्तां देहपातोत्तरोद्भवां ।
नावस्थां विद्धिमुक्ति न्त्वमवाङ्मनसगोचराम् ॥ १४.
यस्य वर्णाश्रमाचारः सुप्तहस्तस्थपुष्पवत् ।
गळितस्स्वयेमवात्र विदेहो मुक्तएव सः ॥ १५.
सज्जनैः पूजिते देहे दुर्जनैः पीडितेपि वा ।
सुखदुःखे न यस्य स्तो विदेहो मुक्तएव सः ॥ १६.
बालोन्मत्तपिशाचादिचर्यावान्योगिनां वरः ।
सर्वतापविनिर्मुक्तो विदेहो मुक्तएव सः ॥ १७.
इदंभावविहीनो योस्त्यहंभावविवर्जितः ।
तत्वंभावविहीनश्च विदेहो मुक्तएव सः ॥ १८.

ब्राह्मणः क्षत्रियो वैश्यश्शूद्रश्चेति भिदा मतिः ।
न जायते कदाप्यत्र विदेहो मुक्तएव सः ॥ १९.

यथा बधिरमूकान्धपङ्गुषण्डादयास्थिताः ।
तथा निरिन्द्रियो विद्वान्विदेहो मुक्तएव सः ॥ २०.

व्यवहारदशा यस्य नैव भाति कदाचन ।
जाग्रदादिविनिर्मुक्तो विदेहो मुक्तएव सः ॥ २१.

द्रष्टृदर्शनदृश्यादिभेदः प्रातीतिकोपि वा ।
यस्य नोदेति पूर्णात्मा विदेहो मुक्तएव सः ॥ २२.

पशुपक्षिमृगा यस्मान्नोद्विजन्तेपि यस्तथा ।
तेभ्यो नो द्विजते नित्यं विदेहो मुक्तएव सः ॥ २३.

अखण्डैकरसाकारमखण्डैकरसाशनं ।
अखण्डैकरसासीनं विषया न स्पृशन्ति तम् ॥ २४.

अखण्डैकरसाचारमखण्डैकरसाश्रयं ।
अखण्डैकरसे मग्नं विबुधाः पूजयन्तितम् ॥ २५.

अखण्डैकरसोल्लासमखण्डैकरसोन्मुखं ।
अखण्डैकरसे लीनं वेदान्ता घोषयन्ति तम् ॥ २६.

अखण्डैकरसादन्यदुणुमात्रमपि क्षणं ।
यस्य स्फुरति नैवात्र स्थितप्रज्ञस्स उच्यते ॥ २७.

अक्षोभ्यश्चातिगंभीरो निस्तरङ्गसमुद्रवत् ।
निश्चेष्टो निर्विकारश्च स्थितप्रज्ञस्स उच्यते ॥ २८.

यस्याजगरवन्निष्ठा मेरुवच्च विनिश्चला ।
सर्ववृत्तिविनिर्मुक्तास्थितप्रज्ञस्स उच्यते ॥ २९.

विदेहोस्मीति च प्रज्ञा यस्य नैव प्रजायते ।
सदेहोपि विदेहो यस्स्थितप्रज्ञस्स उच्यते ॥ ३०.

॥ हनूमान् ॥

स्वामिन्नमस्ते क्षन्तव्यो मेऽपराधो रघूद्वह ।
प्रष्टव्यं मेह्यभूद्भूरि श्रवणादुत्तरोत्तरम् ॥ ३१.
अखण्डैकरसादन्यदणुमात्रं न विद्यते ।
इति यद्भवता प्रोक्तं तत्र मे संशयो महान् ॥ ३२.
लब्धव्यता श्रुतिप्रोक्ता रसस्यैव यतस्ततः ।
लब्ध्रादिभेदसंसिद्धौ कथमद्वैतसंस्थितिः ॥ ३३.
खण्डद्वैतारसापेक्षोह्यखण्डैकरसो भवेत् ।
निरपेक्षमुदासीनमद्वैतं ब्रह्मविश्रुतम् ॥ ३४.
तादात्म्यं सततं प्राप्तो व्यवहार्यश्चनिर्गुणः ।
व्यवहार्यो भवच्छब्दैरखण्डैकरसादिभिः ॥ ३५.
उत्पाद्यत्वं विकार्यत्वं संस्कार्यत्वमथाप्यता ।
एते हि ब्रह्मणो धर्माः प्रतिषिद्धा बुधैरपि ॥ ३६.
तस्माज्जीवन्विमुक्तस्य प्रयत्नेन विना स्वयं ।
विदेहमुक्तिर्देहान्ते भवेन्न तु समाधिभिः ॥ ३७.
जीवन्मुक्तिपदञ्चैवं सति प्राप्यं समाधिभिः ।
सगुणं पूर्वपक्षत्वाद्धेयत्वाच्चेति मे मतिः ॥ ३८.

॥ श्रीरामः ॥

प्रवृद्धिसंशयस्यात्र क्षेमायैव महामते ।
यतस्साधुर्दृढतरो निश्चयस्ते भविष्यति ॥ ३९.

न च मे क्रोधहेतुस्यात्प्रश्नोयं बहुळोपि वा ।
याज्ञवल्क्यादयः क्रुद्धाः प्रश्नान्नैवंविधाच्छ्रुतौ ॥ ४०.

कथमद्वैतहानिस्याल्लब्धव्यत्वे रसात्मनः ।
तरणौ तरुणे वृद्धिस्तमसः केन दृश्यते ॥ ४१.

क्वा निवर्त्य सापेक्षस्त्वयमास्ति निवर्तकः ।
अतो निवर्तकाद्वैतं निवर्त्यद्वैत कांक्षिनो ॥ ४२.

नैरपेक्ष्यादिकं सिद्धमेवं साति परात्मनः ।
व्यवहार्यत्वमप्यस्य श्रुतिशब्दैस्तथाण्यता ॥ ४३.

यदन्यत्पूर्वमुदित मवाङ्मनसगोचरम् ।
अप्रष्टव्यं भवेयुस्ते तत्र नोत्पाद्यतादयः ॥ ४४.

निर्गुणब्रह्मरूपत्वाद्द्वयोर्मुक्त्योश्च साधनैः ।
समाधिभिः क्रमेणात्र प्राप्यता नविरुद्यते ॥ ४५.

जीवन्मुक्तेर्न हेयत्वं सगुणत्वञ्च सम्मतं ।
माया गुणविहीनेन प्रार्थ्यत्वात्तन्मुमुक्षुणा ॥ ४६.

मारुते त्वम्मदुक्तार्थमूहापोहविचक्षण ।
सम्यगालोच्य मनसि स्थिरमेवावधारय ॥ ४७.

विदेहमुक्तिं सम्प्राप्ता माण्डव्यजनकादयः ।
बहवः श्रुतिभिः प्रोक्ताः तन्माकुर्वत्र संशयम् ॥ ४८.

अखण्डैकरसे ब्रह्मण्यनुस्यूततयाभृशं ।
अभिध्याते मनोनाशस्समूलो भवति ध्रुवं ॥ ४९.

विरूपाख्ये मनोनाशे प्राप्ते तु विषयैस्सह ।
सद्यो विदेहकैवल्यं प्राप्नुयादुक्तलक्षणम् ॥ ५०.

भाविभोगविरक्ता हि जीवन्मुक्त्याधिकारिणः ।
भव्यभोगविरक्तास्तु वैदेह्यामधिकारिणः ॥ ९१.

वनेषु पृथ्वीधरकन्दरेषु ये नित्यबोधामृतलीनाचित्ताः ।
संशेरते पक्षिकृतात्मनीड तर्णोत्तमाङ्गा नमएव तेभ्यः ॥ ९२.

अनन्यरूपैर्गतसर्वबन्धैः अखण्डबोधैकरसात्मनिष्ठैः ।
व्युत्थानहीनैः पुरुषोत्तमैस्तैः क्षणान्निवासोत्र सुदुर्ल्लभोहि ॥ ९३.

कश्चिन्मुमुक्षुर्नरकोटिषु स्यात् तेषामनेकेषु परात्मवेत्ता ।
कश्चिच्च तेषामपि जीवमुक्तः तेषामनेकेषु विदेहमुक्तः ॥ ९४.

विदेहमुक्तस्य तु तां स्वनिष्ठां सहस्रवक्त्रश्चतुराननो वा ।
षडाननः पञ्चमुखोपि शक्तो नवेदितुं वेत्ति सएव साक्षात् ॥ ९९.

इति तत्वसारायण उपासनाकाण्डस्य द्वितीयपादे सर्ववेदरहस्यार्थासु
श्रीरामगीतामूपनिषत्सु
विदेहमुक्ति निरूपणं नाम
|| पञ्चमोऽध्यायः ||

|| हनूमान् ||

सर्वज्ञ करुणासिन्धो रघुनायक साध्वहं ।
सर्ववेदान्तसारांशं जानामि त्वदनुग्रहात् ॥ १.

तथापि विषयेष्वेता नीन्द्रियाणि पतन्ति मे ।
मत्तेभगण्डतलयोः भ्रमराइव वेगतः ॥ २.

विषयासक्तमनसो मम निर्विषये रतिः ।
कथं स्यादिति चिन्ताग्निर्मां दहत्यधिकं विभो ॥ ३.

येनेन्द्रियाणां विषयेष्वे तेषामरतिर्भवेत् ।
तमुपायं वद क्षिप्रं मयि ते करुणास्ति चेत् ॥ ४.

॥ श्रीरामः ॥

मारुते तव वक्ष्यामि सावधानमनाश्शृणु ।
महद्भिस्संश्रितं नित्यं विषयारातिकारणम् ॥ ५.

वासनाक्षय विज्ञान मनोनाशाभिधं त्रयं ।
समकालं समभ्यस्तं येनैव विषया जिताः ॥ ६.

एकैकशो निषेव्यन्ते यद्येत चिरमप्यलं ।
तन्न सिद्धिं प्रयच्छान्ति मन्त्रास्संकीर्णिता इवा ॥ ७.

वासना संपरित्यागे यदि यत्नं करोषि भो ।
यावद्विलीनं नमनो न तावद्वासनाक्षयः ॥ ८.

नक्षीणा वासना यावच्चित्तं तावन्न शाम्यति ।
यावन्न तत्वविज्ञानं तावच्चित्तशमः कुतः ॥ ९.

यावन्न चित्तोपशमो न तावत्तत्ववेदनम् ।
यावन्न वासनानाशः तावत्तत्वागमः कुतः ॥ १०.

यावन्न तत्वसंप्राप्तिर्नतावद्वासनाक्षयः ।
तत्वज्ञानं मनो नाशो वासनाक्षयएव च ॥ ११.

मिथः कारणतां गत्वा दुस्साधानि स्थितान्यतः ।
भोगेच्छां दूरतस्त्यक्त्वा त्रयमेतत्समाचर ॥ १२.

विदेहमुक्तिकामस्य पूर्वोक्तं साधनत्रयं ।
अवश्यं साधनीयंयन्मारुते नान्यथा हि सा ॥ १३.

|| हनूमान् ||

जीवन्मुक्तस्य भगवन् ब्रह्मात्मैक्यं प्रपश्यतः ।
सर्वानर्थनिवृत्तिस्यादानन्दावाप्तिरेव च ॥ १४.

इमास्तस्य भवेयुश्चेन्महाविषयवासनाः ।
मुक्तत्वं नैव तस्यात्र वक्तुं शक्यं कथञ्चन ॥ १५.

विज्ञानवत्वमप्यस्य प्रासिद्धं चामनस्कता ।
अज्ञस्य समनस्कत्वात्संसारित्वं स्फुटं भुवि ॥ १६.

समकालं त्रयाणाञ्च कःक्षमोऽभ्यासकर्मणि ।
एकैकस्याप्यहं मन्ये सेवनं दुर्लभं प्रभो ॥ १७.

|| श्रीरामः ||

प्रारब्धव्यतिरिक्ताये संञ्चितागामि रूपिणः ।
अनर्थाः कर्मसंज्ञास्ते जीवन्मुक्तेनिवर्तिताः ॥ १८.

दृष्टदुःख समेतत्वादानन्दावाप्तिरस्य च ।
साङ्कुशैव तदन्यस्यत्वदेहस्य निरङ्कुशा ॥ १९.

आरब्धवासना एता अयथापूर्वलक्षणाः ।
जीवन्मुक्तिविरोधिन्यो न भवेयुः कथञ्चन ॥ २०.

सम्यग्ज्ञानित्वमस्यस्यान्नैकात्म्यज्ञानिता तथा ।
सरूपनष्टचित्तत्वन्नत्वरूपामनस्कता ॥ २१.

समकालं त्रयाभ्यासे क्षमस्यात्वादृशो भुवि ।
सदागतिसुतोपित्वमसङ्गसुतएवाहि । २२.

सङ्गस्तेविषयैरेतैर्गन्धमात्रोपि मारुते ।
न भवेदिति सम्मन्ये सुलभं त्रयसेवनं ॥ २३.

त्रयएते समायावन्नाभ्यस्ताश्च पुनःपुनः ।
तावन्न पदसंप्राप्तिर्भवत्यपि समा शतैः ॥ २४.

त्रिभिरेतैश्चिराभ्यस्तै र्हृदयग्रन्थयो दृढाः ।
निश्शङ्कमेव त्रुट्यन्ति बिसच्छेदाद्गुणा इव ॥ २५.

जन्मान्तरशताभ्यस्ता मिथ्या संसारवासना ।
साचिराभ्यासयोगेन विना न क्षीयते क्वचित् ॥ २६.

लोकवासनया जन्तोश्शास्त्रवासनयापि च ।
देहवासनया ज्ञानं यथावन्नैव जायते ॥ २७.

द्विविधो वासनाव्यूहश्शुभश्चैवाशुभश्च ते ।
वासनौघेन शुद्धेन तत्र चेदनुनीय्यसे ॥ २८.

तत्क्रमेणाशु तेनैव मामकं पदमाप्नुहि ।
अशुभव्यूहनाशाच्च सद्यस्तृप्तिर्निरङ्कुशा ॥ २९.

अथ चेदशुभो भावस्त्वां योजयति सङ्कटे ।
प्राक्तनस्तदसौ यत्नाज्जितव्यो भवता कपे ॥ ३०.

शुभाशुभाभ्यां मार्गाभ्यां वहन्ती वासनासरित् ।
पौरुषेण प्रयत्नेन योजनीया शुभे पथि ॥ ३१.

अशुभेषु समाविष्टं शुभेष्वेवावतारयेत् ।
अशुभाच्चालितं याति शुभं तस्मादपीतरत् ॥ ३२.

पौरुषेण प्रयत्नेन लाळयेच्चित्तबालकं ।
तदभीष्टप्रदानेषु प्रवृत्तइव संस्थितः ॥ ३३.

द्रागभ्यासवशाद्याति यदा ते वासनोदयः ।
तदाभ्यासस्य साफल्यं विद्धित्वमरिमर्दन ॥ ३४.

सन्दिग्धायामपि भृशं शुभामेव समाचर ।
शुभायां वासनावृद्धौ न दोषोस्ति* मरुत्सुत ॥ ३५.
अशुभैर्वासनाव्यूहैर्मनो बद्धं विदुर्बुधाः ।
सम्यग्वासनया त्यक्तं मुक्तमित्यभिधीय्यते ॥ ३६.
मनो निर्वासनीभावमाचराशु महाकपे ।
सम्यगालोकनात्सत्याद्वासना प्रविलीयते ॥ ३७.
अखण्डाकारवृत्या च द्विधाऽखण्डरसेन च ।
वासना विलये चेतश्शममायाति दीपवत् ॥ ३८.
वासनां संपरित्यज्य मयि चिन्मात्रविग्रहे ।
यस्तिष्ठति गतस्नेहस्सोहं सच्चित्सुखात्मकः ॥ ३९.
समाधिमथकर्माणि माकारोतु करोतु वा ।
हृदयेनात्तसर्वेहो मुक्तएवोत्तमाशयः ॥ ४०.
सद्यो मुक्ताश्च चत्वारो नूनं ब्रह्मविदादयः ।
तथापि तारतम्येन दृष्टदुःखं हि सिध्यति ॥ ४१.
तस्मात्समाधींश्चतुरो निर्विकल्पादिकान् क्रमात् ।
कर्माण्यपि च नित्यानि कुर्यादेव महामतिः ॥ ४२.
नैष्कर्म्येण न तस्यार्थस्तस्यार्थोस्ति न कर्मभिः ।
न समाधानजण्याभ्यां यस्य निर्वासनं मनः ॥ ४३.
दृष्टदुःखनिवृत्यर्थं लोकक्षेमार्थमेव वा ।
नैष्कर्म्यादिकमात्मज्ञश्शुभं नित्यं समाचरेत् ॥ ४४.
संत्यक्तवासनान्मौनादृते नास्त्युत्तमं पदं ।
अशुभा वासनाच्छिन्धि गृहाण शुभवासनाः ॥ ४५.

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* दोषाय इतिपाठान्तरम्.

वासनाहीनमप्येतच्चक्षुरादीन्द्रियं स्वतः ।
प्रवर्तते बहिस्स्वार्थे वासनामात्रकारणम् ॥ ४६.

अयत्नोपनतेष्वक्षि दृग्द्रव्येषु यथा पुनः ।
नीरागमेव पतति तद्वत्कार्येषु धीरधीः ॥ ४७.

भाव संवित्प्रकंटितामनुरूपाञ्च मारुते ।
चित्तस्योत्पत्तिपरमां वासनां मुनयो विदुः ॥ ४८.

दृढाभ्यस्त पदार्थैकभावनादातिचञ्चलं ।
चित्तं सञ्जायते जन्म जरामरणकारणम् ॥ ४९.

वासनावशतः प्राणस्स्पन्दते न च वासना ।
क्रियते चित्तबीजस्य तेन बीजाङ्कुरक्रमः ॥ ५०.

द्वे बीजे चित्तवृक्षस्य प्राणस्पन्दनवासने ।
एकस्मिंश्च तयोः क्षीणे क्षिप्रं द्वेच विनश्यतः ॥ ५१.

असङ्गव्यवहारत्वाद्भवभावनवर्जनात् ।
शरीरनाशदर्शित्वाद्वासना न प्रवर्तते ॥ ५२.

वासना संपरित्यागाच्चित्तं गच्छत्यचित्ततां ।
अवासनत्वात्सततं यदा न मनुते मनः ॥ ५३.

अमनस्ता तदोदेति परमोपशमप्रदा ।
विज्ञानञ्च प्रवर्धेत सद्यः कैवल्यकारणम् ॥ ५४.

अव्युत्पन्नमना यावद्भवानज्ञात तत्पदः ।
गुरुशास्त्रप्रमाणैस्तु निर्णीतन्तावदाचर ॥ ५५.

ततःपक्ककषायेन नूनं विज्ञातवस्तुना ।
शुभोप्यसौ त्वया त्यक्तो वासनौघो भवेत्स्वयं ॥ ५६.

द्विविधश्चित्तनाशोस्ति सरूपोऽरूपएव च ।
जीवन्मुक्तौ सरूपस्यादरूपो देहमुक्तिगः ॥ ५७.
. अस्य नाशमिदानीं त्वं पावने शृणु सादरम् ।
चित्तनाशाभिधानं हि यदा ते विद्यते पुनः ॥ ५८.
मैत्र्यादिभिर्गुणैर्युक्तं शान्तिमेति न संशयः ।
भूयोजन्म विनिर्मुक्तं जीवन्मुक्तस्य तन्मनः ॥ ५९.
सहस्राङ्कुरशाखाग्र*फलपल्लवशालिनः ।
अस्य संसारवृक्षस्य मनो मूलमिदं स्थितम् ॥ ६०.
सङ्कल्पएव तन्मन्ये सङ्कल्पोपशमेन तत् ।
शोषयाशु यथाशोषमेति संसारपादपः ॥ ६१.
निस्सङ्कल्पसमाध्याख्यस्सर्वसंकल्पशोषणः ।
उपायएकएवास्ति मनसस्स्वस्यनिग्रहे ॥ ६२.
मनसोभ्युदयो नाशो मनो नाशो महोदयः ।
ज्ञमनोनाशमभ्येति मनोज्ञस्य हि शृङ्खला ॥ ६३.
यस्य निर्वासनो चित्तो बोधस्सज्ञानिनां वरः ।
सवासनस्साचित्तस्तु सुलभो निष्प्रयोजनः ॥ ६४.
आहुश्शुभेच्छादि समाह्वयाश्शुभाः श्रुत्यन्तसिद्धाः खलु सप्तभूमिकाः ।
एकैककस्यैतदनुव्रजत्रये चिन्त्याःपुरोक्तोपि च सप्तसप्त ताः ॥ ६५.
पुण्यैर्महद्भिर्जननान्तरोद्भवैस्संप्रापणीया यतआद्यभुमिका ।
आरूढएनामपि नैव संसृतौ वसन् प्रपञ्चात्प्रभवेद्विलक्षणः ॥ ६६.

इति तत्वसारायण उपासनाकाण्डस्य द्वितीय्यपादे सर्ववेदरहस्यार्थासु
श्रीरामगीतासूपनिषत्सु
वासनाक्षयादि निरूपणं नाम
॥ षष्ठोऽध्यायः ॥

* शाखात्म इति पाठान्तरम्.

॥ हनूमान् ॥

भगवन् वेदतत्वज्ञ न जाने सप्तभूमिकाः ।
यास्सर्वतत्वसारांशभूतास्त्वमभिमन्यसे ॥ १.

सप्तभूमी* प्रबोधेन यथाहं रघुनायक ।
कृतार्थस्यां तथा सम्यक् ब्रूहि मे करुणानिधे ॥ २.

॥ श्रीरामः ॥

ज्ञानभूमिश्शुभेच्छास्यात्प्रथमा समुदीरिता ।
विचारणाद्वितीया तु तृतीया तनुमानसी ॥ ३.

सत्वापत्तिश्चतुर्थीस्यात्ततोऽसंसक्तिनामिका ।
पदार्थभावनाषष्ठी सप्तमी तुर्यगास्मृता ॥ ४.

स्थितः किं मूढ एवास्मि प्रेक्ष्योऽहं शास्त्रसज्जनैः ।
वैराग्यपूर्वमिच्छेति शुभेच्छेत्युच्यते बुधैः ॥ ५.

शास्त्रसज्जनसंपर्कवैराग्याभ्यासपूर्वकं ।
सदाचारप्रवृत्तिर्या प्रोच्यते सा विचारणा ॥ ६.

विचारणा शुभेच्छाभ्यां इन्द्रियार्थेष्वरक्तता† ।
यत्र सा तनुतामेति प्रोच्यते तनुमानसी ॥ ७.

भूमिकात्रितयाभ्यासाच्चित्तेर्थेविरतेर्वशात् ।
सत्वात्मानि स्थिते शुद्धे सत्वापत्तिरुदाहृता ॥ ८.

दशाचतुष्टयाभ्यासादसंसर्गफला तु या ।
रूढसत्वचमत्कारा प्रोक्ताऽसंसक्तिनामिका ॥ ९.

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* एतद्विवरणं वराहोपनिषदि चतुर्थाध्याये श्रूयते.

† चरक्तया इति पाठान्तरम्.

भूमिका पञ्चकाभ्यासात्स्वात्मारामतया भृशं ।
आभ्यन्तराणां बाह्यानां पदार्थानामभावनात् ॥ १०.

परप्रयुक्तेन चिरप्रयत्नेनावबोधनं ।
पदार्थभावना नाम षष्ठीभवति भूमिका ॥ ११.

षड्भूमिका चिराभ्यासाद्भेदस्यानुपलंभनात् ।
यत्स्वभावैकनिष्ठत्वं सा ज्ञेया तुर्यगागतिः ॥ १२.

शुभेच्छादित्रयं भूमिभेदाभेदयुतं स्मृतं ।
यथावद्वेदबुध्येदं जगज्जाग्रति दृश्यते ॥ १३.

अद्वैते स्थैर्यमायाते द्वैते च प्रशमं गते ।
पश्यंति स्वप्नवल्लोकं तुर्यभूमिषु योगतः ॥ १४.

विच्छिन्नशरदभ्रांशाविलयं प्रविलीयते ।
सत्वावशेषएवास्ते मारुते त्वं दृढीकुरु ॥ १५.

पञ्चभूमिं समारुह्य सुषुप्तपदनामिकां ।
शान्ताशेषविशेषांशास्तिष्ठत्यद्वैतमात्रके ॥ १६.

अन्तर्मुखतया नित्यं बहिर्वृत्तिपरोपि सन् ।
परिशान्ततया नित्यं निद्रालुरिव लक्ष्यते ॥ १७.

कुर्वन्नभ्यासमेतस्यां भूम्यां सम्याग्विवासनः ।
सप्तमीगूढसुप्त्याख्या क्रमप्राप्ता पुरातना* ॥ १८.

यत्र नासन्नसद्रूपो नाहं नाप्यनहङ्कृतिः ।
केवलं क्षीणमनन आस्ते द्वैतेऽतिनिर्भयः ॥ १९.

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* षष्ठीं गाढसुषुप्याख्यांक्रमात्पततिभूमिकाम् इति पाठान्तरम् आनन्दाश्रमसंस्कृत ग्रन्थावल्यां विंशतिसंख्याक जीवन्मुक्ति विवेके एकोननवतिपृष्ठे द्रष्टव्यम्.

मुमुक्षवः क्रमेण स्युः भूमित्रयविहारिणः ।
ब्रह्मवित्तुर्यभूम्यां स्यात् पञ्चम्यां ब्रह्मविद्वरः ॥ २०.

षष्ठ्यां वरीयान् सप्तम्यां वरिष्ठस्त्वात्मवेदिनां ।
जीवन्मुक्ता इति ख्याताश्चत्वारोमी महत्तमैः ॥ २१.

विदेहमुक्तो नैतेभ्यो व्यतिरिक्तस्समीर्यते ।
विस्मृतत्यक्तदेहत्वात्तत्वं वर्यवरिष्ठयोः ॥ २२.

भाविदेह विहीनत्वा त्तयोर्विद्वरयोरपि ।
विदेहत्वमिहप्राज्ञै रादरादुपचर्यते ॥ २३.

॥ हनूमान् ॥

अज्ञान मावृति स्तद्वाद्विक्षेपश्च परोक्षधीः ।
अपरोक्षमति श्शोकमोक्ष स्तृाप्त निरङ्कुशा ॥ २४.

इत्येवमुच्यमानाश्च सप्तावस्था रघूद्वह ।
पूर्वोक्तसप्तभूमिभ्यः किमन्यानेति संशयः ॥ २५.

॥ श्रीरामः ॥

मन्यसे त्वमनन्यास्तास्सङ्ख्यासामान्यदर्शनात् ।
सम्यग्विचार्यमाणासु सूक्ष्मदृष्ट्याप्यथक्स्थिताः ॥ २६.

परोक्षबुध्या विक्षेपमपरोक्षाधियाऽवृतं ।
शोकमोक्षेन चाज्ञानं हन्त्यन्यात्ववशिष्यते ॥ २७.

विक्षेपावृतिमूलत्वात् प्रतिबन्धेतरत्वतः ।
परोक्षज्ञानतोऽज्ञानं ननिवर्तेत तद्ध्रुवम् ॥ २८.

कार्यत्वेनाद्यहेयत्वात् विक्षेपस्य परोक्षतः ।
ज्ञानतश्श्रवणोत्थत्वान्निवृत्तिरुचिता खलु ॥ २९.

याश्चतस्त्रोप्यवस्थास्ताः परोक्षज्ञानपूर्विकाः ।
सप्तभूम्यन्तरस्थास्तु रज्ञानादि त्रयं न तु ॥ ३०.

अवस्थाद्वयवद्भूमित्रयमन्यच्चतुष्टयं ।
तदन्यद्वयवद्विद्धि सूक्ष्मदृष्ट्याऽञ्जनासुत ॥ ३१.

जीवन्मुक्तस्य कैवल्या च्छोकमोक्षस्समाधिषु ।
विदेहस्य तु सन्तृप्तिस्समाध्युत्थानवर्जनात् ॥ ३२.

ब्रह्मत्वं प्रकृतित्वंच पुरुषत्वं तथेशता ।
अविद्याऽवरणत्वं च जीवत्वञ्च विकारता ॥ ३३.

इत्यवस्थाश्च सप्तैताः सप्तभूमीतराश्श्रुताः ।
सङ्ख्या सामान्यबुध्या तदनन्यत्वभ्रमं त्यज ॥ ३४.

॥ हनूमान् ॥

ब्रह्मत्वाद्यास्सविस्तारमवस्थास्सप्त च प्रभो ।
दासोऽहं श्रोतुमिच्छामि जानकीप्राणनायक ॥ ३५.

॥ श्रीरामः ॥

आत्मविद्या मया लब्धा श्रीवसिष्ठात्सनातना* ।
ब्रह्मत्वं मे सदानित्यं सच्चिदानन्दरूपतः ॥ ३६.

प्रकृतित्वं ततस्स्पष्टं सत्वादिगुणसाम्यतः ।
तस्यामाभाति चिच्छाया दर्पणे प्रतिबिंबवत् ॥ ३७.

तेन चित्प्रतिबिंबेन त्रिविधाभाति सा पुनः ।
प्रकृत्यवच्छिन्नतया पुरुषत्वं पुनश्च मे ॥ ३८.

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* ब्रह्मत्वाद्यवस्थाः समाधयश्च सरस्वती रहस्योपनिषदन्ते एतत्क्रमेणैव श्रूयेते.

शुद्धसत्वप्रधानायाम्मायायां बिंबितोह्यजः ।
सत्वप्रधानाप्रकृतिर्मायेति प्रतिपद्यते ॥ ३९.

सा माया स्ववशोपाधिस्सर्वज्ञस्येश्वरस्य हि ।
वश्यमायत्वमेकत्वं सर्वज्ञत्वं च तस्य तु ॥ ४०.

सात्विकत्वा त्समष्ठित्वात्साक्षित्वाज्जगतामपि ।
जगत्कर्तुमकर्तुञ्चाप्यन्यथाकर्तुमीशते ॥ ४१.

यस्सईश्वरइत्युक्तस्सर्वज्ञत्वादिभिर्गुणैः ।
ब्रह्मविष्णुशिवाद्यैश्च नामरूपैस्ससंयुतः ॥ ४२.

शक्तिद्वयं हि मायायाविक्षेपावृतिरूपकं ।
विक्षेपशक्तिर्लिङ्गादि ब्रह्माण्डान्तं जगत्सृजेत् ॥ ४३.

अन्तर्दृग्दृश्ययोर्भेदं बहिश्च ब्रह्मसर्गयोः ।
आवृणोत्यपराशक्तिस्सा संसारस्यकारणम् ॥ ४४.

साक्षिणः पुरतोभाता लिङ्गदेहेन संयुता ।
चितिच्छायासमावेशा ज्जीवस्याद्व्यावहारिकः ॥ ४५.

अस्यजीवत्वमारोपा त्साक्षिण्यप्यवभासते ।
आवृतौतुविनष्टायां भेदे भात्यपयातितत् ॥ ४६.

तथासर्गब्रह्मणोश्च भेदमावृत्यातिष्ठति ।
याशक्तिस्तद्वशाब्र्ह्म विकृतत्वेन भासते ॥ ४७.

अत्राप्यावृतिनाशेन विभाति ब्रह्मसर्गयोः ।
भेदस्तयोर्विकारस्या त्सर्गेन ब्रह्मणिक्वचित् ॥ ४८.

एवमेताः कपिश्रेष्ट सप्तावस्थाश्च नित्यशः ।
विमृशन्नग्रचया बुध्या ब्रह्मत्वन्ते च निश्चिनु ॥ ४९.

हित्वा विषममीशादि तदवस्था चतुष्टयं ।
समं लभस्व ब्रह्मत्वाद्यवस्थात्रितयं शुभं ॥ ९०.

इति तत्वसारायण उपासनाकाण्डस्य द्वितीय्यपादे सर्ववेदरहस्यार्थासु
श्रीरामगीतासूपनिषत्सु
सप्तभूमिकानिरूपणं नाम
॥ सप्तमोऽध्यायः ॥

॥ हनूमान् ॥

स्वामिन्दाशरथे येन द्वैतस्फूर्तिरियं मम ।
प्रणश्येद्ब्रूहि तं मुख्यं समाधिं विस्तरेण च ॥ १.

॥ श्रीरामः ॥

अस्ति भाति प्रियं रूपं नाम चेत्यंशपञ्चकं ।
आद्यंत्रयं ब्रह्मरूपं जगद्रूपं ततोद्वयम् ॥ २.

उपेक्ष्य नामरूपेद्वे सच्चिदानन्दतत्परः ।
समाधिंसर्वदाकुर्या द्धृदयेवाऽथवा बहिः ॥ ३.

सविकल्पो निर्विकल्पस्समाधि र्द्विविधो हृदि ।
दृश्य शब्दानुविद्धोयं सविकल्पः पुनर्द्विधा ॥ ४.

कामाद्याश्चित्तगादृश्यास्तत्साक्षित्वेन चेतनं ।
ध्यायेद्दृश्यानुविद्धोऽयं समाधिस्सविकल्पकः ॥ ५.

असङ्गस्सच्चिदानन्द स्वप्रभोद्वैतवर्जितः ।
अस्मीतिशब्दाविद्धोयं समाधिस्सविकल्पकः ॥ ६.

स्वानुभूतिरसावेशात् दृश्यशब्दानुपेक्षितुः ।
निर्विकल्पसमाधिस्या न्निवातस्थितदीपवत् ॥ ७.

हृदीव बाह्यदेशेपि यस्मिन्कस्मिंश्च वस्तुनि ।
समाधिराद्यस्सन्मात्रा न्नामरूपपृथक्कृतिः ॥ ८.

स्तब्धीभावो रसास्वादात्त्रिविधः पूर्ववन्मतः ॥
एतैस्समाधिभिष्षड्भि र्नयेत्कालं निरन्तरम् ॥ ९.

यस्तुशब्दानुविद्धस्स्या त्संप्रज्ञाताभिधश्चसः ।
निर्विकल्पस्तथाप्रोक्तोऽसंप्रज्ञाताभिधो महान् ॥ १०.

ब्रह्माकारमनोवृत्तिः प्रवाहोहङ्कृतिं विना ।
संप्रज्ञातसमाधिस्याद्ध्यानाभ्यासप्रकर्षतः ॥ ११.

प्रशान्तवृत्तिकञ्चित्तं परमानन्द दीपकम् ।
असंप्रज्ञातनामायं समाधिर्योगिनांप्रियः ॥ १२.

प्रभाशून्यं मनश्शून्यं बुद्धिशून्यं चिदात्मकं ।
अतद्व्यावृत्तिरूपोसौ समाधिर्मुनिभावितः ॥ १३.

ऊर्ध्वपूर्णमधः पूर्णं मध्यपूर्णं शिवात्मकं ।
साक्षाद्विधिमुखो ह्येष समाधिःपारमार्थिकः ॥ १४.

केचिच्छब्दानुविद्धं तं योगमाहुर्विचक्षणाः ।
निदिध्यासनमित्यन्येत्वभिध्यानं तथाऽपरे ॥ १५.

उपासनमितित्वेके निष्ठामन्ये कपीश्वर ।
प्रत्ययावृत्तिमितरे प्यभ्यासं केचिदुत्तमाः ॥ १६.

अखण्डोहमनन्तोऽहं परिपूर्णोहमद्वयः ।
सच्चिदानन्दरूपोहं ज्योतिषां ज्योतिरस्म्यहं ॥ १७.

अवस्थात्रयहीनोहं तुर्यात्माहं परात्परः ।
देहत्रयविहीनोहं बोधानन्दरसोस्म्यहम् ॥ १८.

भावनात्रयहीनोहं प्रज्ञानघनलक्षणः ।
चिदाकाशस्वरूपोहं जडाकाशादि वर्जितः ॥ १९.

अचञ्चलोस्म्यनाकारोस्म्यविद्यादिविवर्जितः ।
अमलोस्म्यखिलाधारो निराधारोस्मि निर्भयः ॥ २०.

स्वयंप्रकाशरूपोस्मि स्वरूपामृतसागरः ।
निष्प्रपञ्चोस्मि निर्द्वन्द्वः केवलात्मास्मि निर्गुणः ॥ २१.

नित्यशुद्धोस्मि निर्मायो नित्यबुद्धोस्मि निष्कलः ।
नित्यमुक्तोस्मि निष्कामो नित्यसिद्धोस्मि निर्जनः ॥ २२.

अन्तश्शून्यो बहिश्शून्यः शून्यकुम्भ इवांबरे ।
अन्तः पूर्णो बाहिः पूर्णः पूर्णकुंभ इवार्णवे ॥ २३.

इत्येवमन्वयं विद्वान्व्यतिरेकपुरस्सरम् ।
स्वस्य ब्रह्मणि कुर्यात्स शब्दविद्धो विमुच्यते ॥ २४.

विकारप्रतिषेधादिं समाधिं विधिलक्षणं ।
कुर्वन्नेकान्ततस्सद्यः सम्यग्दर्शनमाप्नुयात् ॥ २५.

आद्यो दृश्यानुविद्धो हि सुलभो बालचोदितः ।
द्वितीयश्शब्दविद्धस्तु विदुषामपि दुर्ल्लभः ॥ २६.

त्रितीय्यो निर्विकल्पश्च निस्सङ्कल्पाभिधः परः ।
निर्वृत्तिकः पञ्चमश्च षष्ठो निर्वासनाभिधः ॥ २७.

एते समाधयः पुंसां चत्वारोपि सुदुर्लभाः ।
अल्पानन्दनिमग्नत्वात् क्व स्वानन्दाधिकागमः ॥ २८.

बाह्याभ्यन्तरभेदेन षड्विधत्वं प्रचक्षते ।
तन्नसङ्गतमेवस्यात् क्रम विप्रतिपत्तितः ॥ २९.

सङ्ग्रहेणैव ते प्रोक्ताः मारुते षट्समाधयः ।
येष्वेवान्तर्गताः प्रायः सूक्ष्माश्शतसमाधयः ॥ ३०.

सलिले सैन्धवं यद्वत्साम्यं भजति योगतः ।
तथात्ममनसोरैक्यं समाधिरभिधीयते ॥ ३१.

ध्यातृध्याने परित्यज्य क्रमाद्ध्येयैकगोचरम् ।
निवातदीपवच्चित्तं समाधिरभिधीयते ॥ ३२.

विलाप्यविकृतिं कृत्स्नां प्रकृत्यास्वात्ममात्रया ।
निस्तरङ्गाब्धिवन्निष्ठा समाधिरभिधीयते ॥ ३३.

स्वात्मनोन्यमनालोक्य विकारमणुमात्रकं ।
मेरुवत्सुस्थिरोबोध स्समाधिरभिधीयते ॥ ३४.

अविद्याऽवरणापेतपूर्णचैतन्यनिष्ठया ।
स्वात्मानन्दामृतास्वादस्समाधिरभिधीयते ॥ ३५.

दृग्द्रष्टारौ परित्यज्य दृश्यब्रह्मात्मनास्थितिः ।
निर्विकल्पा स्वसंवेद्या समाधिरभिधीयते ॥ ३६.

द्रष्टृ दर्शन दृश्यानां विकाराणां विलापनात् ।
द्रष्टृदर्शन दृश्याप्तिस्समाधिरभिधीयते ॥ ३७.

नान्यत्पश्यति यत्रात्मा नशृणोति च किञ्चन ।
स्वस्मादन्यन्नजानाति समाधिरभिधीयते ॥ ३८.

सर्ववेदान्त तत्वार्थवेदिनां महतामपि ।
समाध्यभ्यासहीनानां नकैवल्यं कदाचन ॥ ३९.

समाधिरहितामर्त्या स्तत्वार्थज्ञानिमानिनः ।
जगत्प्रतारणे दक्षा न तेषां परमागतिः ॥ ४०.

भगीरथादयः पूर्वे सर्वे राजर्षयोऽपरे ।
ब्रह्मर्षयश्शुकाद्याश्च समाधिममुमाशृताः ॥ ४१.

इन्द्रादयोऽष्टदिक्पाला ब्रह्माविष्णुमहेश्वराः ।
तत्तदंशाश्च मुख्याये समाधिममुमाशृताः ॥ ४२.

ब्राह्मणाः क्षत्रियावैश्या श्शूद्रास्तादितरेपि वा ।
येकेचन पुरामुक्ता स्समाधिममुमाशृताः ॥ ४३.

बालोन्मत्तापिशाचादि चर्यावन्तो यतीश्वराः ।
प्रेताजगरवच्चान्ये समाधिममुमाशृताः ॥ ४४.

समाधितत्परा नित्यं लभन्ते परमं सुखं ।
समाधिविमुखा नित्यं लभन्ते दुःखसञ्चयम् ॥ ४५.

समाधिर्विदुषां स्नानं समाधिर्विदुषां जपः ।
समाधिर्विदुषां यज्ञः समाधिर्विदुषां तपः ॥ ४६.

तस्मात्वमादरेणैव समाधिं च समाधिना ।
आशृत्य मारुते शान्तो निष्कामश्च सदा भव ॥ ४७.

समाधिलीनचित्तस्य कोऽनन्याधिपतेः प्रभोः ।
विधिरस्ति निषेधोवा ततस्त्वं निर्भयोभव ॥ ४८.

लब्ध्वा जळूकान्यायेन समाधिं निर्विकल्पकं ।
सर्वाण्याश्रमकर्माणि भक्त्यादीनि च संत्यज ॥ ४९.

त्यक्त्वा कर्माण्यशास्त्रेण समाधौचेत्प्रवर्तसे ।
अधःपतनमेवस्या न्निराधारस्य मारुते ॥ ५०.

निर्विकल्पसमाध्येकनिष्ठस्य वरयोगिनः ।
सुरेन्द्रेण प्रजेशेन मयावा किं कपीश्वर ॥ ५१.

अकर्मा*त्मसमाधिस्ते कर्तृत्वं यस्तु शङ्कते ।
तस्य कर्तृत्वसंसारा न्नमुक्तिः कल्पकोटिभिः ॥ ९२.
समाध्यानन्दहीनस्य परमात्मविदोपि मे ।
लोकरक्षणवृत्या हि परन्दुःखमभूत्कपे ॥ ९३.
अतस्समाधिहीनस्य सर्वशास्त्रविदोपि वा ।
नूनं दुस्तरएवायं भवदुःखपयोनिधिः ॥ ९४.
तस्मात्समस्तश्रुतिशीर्षबोधितं रुद्रादिभिश्शिष्टतमैरनुष्ठितं ।
संसारदुःखौघपयोधिशोषणं समाधिमेकान्तगतस्समाचर ॥ ९५.
पिधाय सर्वाण्यपि चेन्द्रियाण्यलं समाधिमत्राभिनयन्ति केचन ।
बहिर्मनस्त्वान्न मनःप्रतिष्ठितिस्तेषां यथापूर्वभवप्रदर्शनात् ॥ ९६.
अतस्समाधिं कुरु शत्रुमर्दन प्रणष्टकामादिगुणोत्र निश्चलं ।
तेनैव लुप्तेषु समस्तकर्मसु क्वाचिच्चहानि र्नकदापि काचन ॥ ९७.

इति तत्वसारायण उपासनाकाण्डस्य द्वितीयपादे सर्ववेदरहस्यार्थासु
श्रीरामगीतासूपनिषत्सु
समाधि निरूपणं नाम
॥ अष्टमोऽध्यायः ॥

॥ हनूमान् ॥

श्रीराम परमाचार्य संशयो मे महानभूत् ।
समाधिरेव विदुषां स्नानादीति यदीरितं ॥ १.
स्नानाद्याश्रमधर्माणां नित्यानां विहितत्वतः ।
लोपे हि प्रत्यवायस्या द्विदुषा मपि देहिनां ॥ २.

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*अकर्त्ता इति पाठान्तरम्.

नैमित्तिकत्वाभावेन काम्येतरतयापि च ।
तेषां न कार्यं लुप्तानां प्रायश्चित्तं कथं चन ॥ ३.

विहिताकरणोत्थस्य दोषस्य यादि निर्हृतिः ।
ब्रह्महत्यादिदोषाणां फलशास्त्रं च निष्फलं ॥ ४.

अकर्मणां फलाभावे कर्मणां च विकर्मणां ।
अपूर्वोत्तरजन्मित्वात् स्वेच्छाचारो नृणां भवेत् ॥ ५.

सन्यासिनां तु शास्त्रोक्तवर्त्मनैवास्त्यकर्मिता ।
गृहिणामप्यकर्मित्वे न शास्त्रं प्रातिभाति मे ॥ ६.

अनारंभो गृहस्थश्च कार्यवांश्चैव भिक्षुकः ।
उभौ तौ नविराजेते विपरीतेन वर्त्मना ॥ ७.

इत्येवं प्रबलं श्रौतं स्मार्तं च प्रथितं वचः ।
श्रुतं मयैव शिष्टेभ्यो नान्यथारघुनायक ॥ ८.

॥ श्रीरामः ॥

अहो बुद्धिमतां श्रेष्ठ भवता साधु शंकितं ।
अत्र मुह्यन्ति सर्वेपि विद्वांसः पवनात्मज ॥ ९.

वैफल्यं न क्वचित्तेषां कर्माकर्मविकर्मणां ।
अन्यत्र विनियुक्तत्वाच्छ्रुत्या तदरिबन्धुषु ॥ १०.

समाधिपारवश्येन लुप्तत्वान्नित्यकर्मणां ।
नप्रत्यवायगन्धोपि विदुषां मुक्तजन्मनां ॥ ११.

अभिमानविहीनानां समाध्यासक्तचेतसां ।
स्वेच्छाचारो न षण्डस्य वेश्यालौल्यामिवोद्भवेत् ॥ १२.

श्रुत्यादिष्वभ्यनुज्ञेति स्वेच्छाचारस्य वर्तते ।
मन्यन्ते केचिदल्पज्ञा अमत्वैवार्थवादतां ॥ १३.
समाधे र्व्युत्थितस्यापि विदुषो लुप्तकर्मणः ।
आरंभाद्वैपरीत्यन्न तत्कालोचितकर्मणां ॥ १४.
असमाहितचित्तोयस्त्वनारंभेण कर्मणां ।
गृहस्थाश्रमसंभ्रष्ट- स्समूर्खो न विराजते ॥ १५.
शिष्टास्तमेवाभिप्रेत्य जगदुस्तत्त्ववादिनः ।
तस्मान्मदुक्तेष्वर्थेषु माशङ्किष्ठाः कदाचन ॥ १६.
कर्तृनाशे यतः कर्मनाशोत्राभ्युपगम्यते ।
कर्तुस्समाधौनष्टत्वा न्नतदा कर्मचोदना ॥ १७.
गृहिणो यतितुल्यत्वादपि तस्यामवस्थितौ ।
सर्वकर्मविनिर्मुक्तस्स्वात्मारामान्नकर्मिता ॥ १८.
तुर्याश्रमं विनास्याच्चे त्समाधिश्चोत्थितिं*विना ।
सर्वकर्मपरित्यागेप्यस्य हानि र्नकाचन ॥ १९.
तुर्याश्रमेपि कर्माणि श्रूयन्तइतिचेच्छृणु ।
आदावन्तेच सन्त्यागो मध्येतूक्तान्यशक्तितः ॥ २०.
तस्मान्नकर्मसाहित्यं मुख्यं सन्यासिनांमतं ।
गृहस्थैः प्राथ्र्यमानत्वा द्दण्डादि ग्रहणस्य च ॥ २१.
असमाहितचित्तोपि ब्रह्मचारी गृही वनी ।
यतिश्चात्मविचारेषु कुर्युःकर्माणि संग्रहात् ॥ २२.
कर्मणां संग्रहो नाम नमानसिकतोच्यते ।
मन्त्रावृत्तिः क्रियाल्पत्वमापन्नानां यथाविधिः ॥ २३.

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* समाधिर्व्युत्थितिं इति पाठान्तरम्·

एकान्तमननात्तीव्रा द्ब्रह्मैकविषयात्स्वयं ।
यस्येन्द्रियाणि सर्वाणि भान्ति संलीनवृत्तिवत् ॥ २४.

तस्यापि कर्मलोपेषु प्रत्यवायो न विद्यते ।
किमु वक्तव्यमन्यस्य समाधौ लीनचेतसः ॥ २५.

॥ हनूमान् ॥

एवं यदि रघुश्रेष्ठ सर्वेषां प्राणिनां भृशं ।
सुप्तौ प्रलीनचित्तत्वा त्कर्मलोपैर्नदूषणम् ॥ २६.

महतां दर्शने प्राप्ते समस्तानियमैरलं ।
इत्यस्य चार्थवादत्वं हीय्यते सर्वसंमतम् ॥ २७.

॥ श्रीरामः ॥

सुप्तौ सर्वविकाराणां सत्वाद्बीजात्मना भृशं ।
प्रलीनचित्तता नास्ति सामान्यात्तूपचर्यते ॥ २८.

अतस्सुषुप्तौ लुप्तेषु कर्मसु प्रत्यवायभाक् ।
प्रायश्चित्तानि कुर्यात्सह्यनात्मज्ञो यथाविधि ॥ २९.

महतान्दर्शनञ्चात्र ब्रह्मश्रवणकारणं ।
नार्थवादपदं गच्छेत् तदन्यत्सर्वसम्मतम् ॥ ३०.

निन्दा नियमशास्त्रस्य बलीयस्त्वान्नकेनचित् ।
कार्या ब्रह्मात्मविज्ञानविहीनेन कदाचन ॥ ३१.

विदुषामपि संसिद्धं व्यवहारदशासु यत् ।
कोवा नियमशास्त्रं तद्बाधयेद्बुद्धिपूर्वकम् ॥ ३२.

विद्योत्कर्षबलादत्र प्रातिलोम्यं यदुच्यते ।
विधिशास्त्रानुरोध्येतन्मन्तव्यं नान्यथा कपे ॥ ३३.

वर्णाश्रमव्यवस्थेयं पूर्वैः पूर्वतरैः कृता ।
सर्वलोकेश्वरेणापि नदूष्या देहिना स्वयम् ॥ ३४.
स्वस्ववर्णाश्रमाचारैः प्रीणयन् परमेश्वरं ।
क्रमेण यातिपुरुषो मामकं पदमुत्तमम् ॥ ३५.
वर्णाश्रमाचारहीनं वेदान्ता नपुनन्ति हि ।
महान्तो गुरवश्चापि शिष्यं गृह्णन्ति नैव तम् ॥ ३६.
विदुषोपि सुखं भूरि वर्णाश्रमनिबन्धने ।
स्वेच्छाचाराद्यहेतुत्वात्प्रभवेन्नात्र संशयः ॥ ३७.
वर्णाश्रमाचारबन्धो नबन्धो मोक्षकांक्षिणां ।
भयावहोन्यधर्माणामाचारो बन्धइष्यते ॥ ३८.
यस्य वर्णाश्रमाचारे श्रद्धातीव प्रवर्तते* ।
सकर्मिप्रवरोऽविद्वानपि विद्वत्वमाप्नुयात् ॥ ३९.
भर्त्रधीना यथा योषित्परमंसुखमश्नुते ।
स्वैरिणीच परन्दुःखमुभयोरपि लोकयोः ॥ ४०.
एवं वर्णाश्रमाधीन ऐहिकामुष्मिकं सुखं ।
प्राप्नुयादितरो दुःखं नात्र सन्देहकारणम् ॥ ४१.
चण्डालस्यापि विप्रत्वं प्रायश्चित्तेन संभवेत् ।
वर्णाश्रमपरिभ्रष्टः प्रायश्चित्तीनकश्चन ॥ ४२
भक्तिज्ञानविरक्त्यादि पादपस्याभवन्नमी ।
वर्णाश्रमसमाचारा यन्मूलानि नतांस्त्यजेत् ॥ ४३.
निर्मूलः पादपोम्बोभिः संसिक्तोपि यथाफलं ।
जनयेन्नाश्रमाचारहीनो भक्त्यादिराश्रितैः ॥ ४४.

* प्रवर्धते इति पाठान्तरम्.

नैतेन सर्ववेदान्तप्रसिद्धस्यास्ति दूषणम् ।
अतिवर्णाश्रमित्वस्य स्वान्याचारविवर्जनात् ॥ ४९.

स्वाचारानितराचारानपि हित्वांनिरन्तरं ।
निश्चेष्टो योऽभवद्योगी सोतिवर्णाश्रमी भवेत् ॥ ४६.

यस्स्वाचारानिह त्यक्त्वा पराचारान् समाश्रयेत् ।
सस्वेच्छाचारनिरतो भ्रष्टवर्णाश्रमीमतः* ॥ ४७.

शान्ति दांत्यादयोधर्माः परस्यैव यते श्श्रुताः ।
तथापि नोत्तमत्वात्ते परेषां स्युर्भयावहाः ॥ ४८.

अग्निहोत्रादिकर्माणि शूद्रस्यापि तथेति चेत् ।
नाभ्यन्तरेणबाह्यस्य सादृश्यानुपपत्तितः ॥ ४९.

अरूपनष्टचित्तासुर्भवान्यावन्महाकपे ।
विदेहमुक्तिर्नप्राप्तस्तावद्वर्णाश्रमीभव ॥ ५०.

लब्ध्वादेहान् वातजेच्छानुरूपान् श्रौतस्मार्ताशेषधर्माश्चनित्यान् ।
कृत्वा नित्यं†सङ्गहीनोर्पयाशु त्वामेषोहं मोक्षयिष्यामिशोकात् ॥

औदासीन्यं माकृथाः किंचिदत्र स्वाचारेषु त्वं मुमुक्षुर्यतोसि ।
यत्स्वाराज्यंस्वाश्रमाचारमूलं व्यग्रो नित्यं तेषुनिष्ठां कुरुष्व ॥ ५२.

इति तत्वसारायण उपासनाकाण्डस्य द्वितीयपादे सर्ववेदरहस्यार्थासु
श्रीरामगीतासूपनिषत्सु
वर्णाश्रमव्यवस्थापनं नाम
॥ नवमोऽध्यायः ॥

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* भवेत् इति पाठान्तरम्.
† मह्यं इति पाठान्तरम्.

॥ हनूमान् ॥

नमस्ते जानकीकान्त भक्तवत्सल राघव ।
क्षन्तव्यो मेऽपराधोयं यन्मयाऽयासितोस्यहो ॥ १.

श्रोतव्यांशाः पुनश्चात्र वर्तन्ते बहवो मम ।
तथापि पश्चाच्छ्रोष्यामि प्रतीक्ष्यावसरं क्रमात् ॥ २.

॥ श्रीरामः ॥

कपे त्वमिङ्गितज्ञोपि मुग्धएवासि सांप्रतं ।
एवं ब्रवीषि मां तत्वकथनात्युत्सुकं यतः ॥ ३.

मिथ्याव्याहारजायास लेशहीनस्य मेऽधुना ।
वाग्वृत्तयः प्रवर्द्धन्ते स्वानन्दामृतपूरिताः ॥ ४.

तस्मात्त्वं मारुतेव्यग्रं परतत्वावबोधने ।
मामशेषान्यथाकामं पृष्टव्यान् पृच्छ निर्भयम् ॥ ५.

॥ हनूमान् ॥

भगवन् सञ्चितागामि प्रारब्धाख्यानि च प्रभो ।
कर्माणि त्रिविधान्याहु र्महान्तो रघुनन्दन ॥ ६.

तेषु केचिद्बुधा बोधा न्नाशं सञ्चितकर्मणां ।
आहुर्भोगंविनैवाशु सुखदुःखात्मकं फलं ॥ ७.

आगामि पुण्यपापानां पश्चादकरणात्परं ।
अश्लेषमेव विद्वद्भिः प्राहुर्वेदान्तपारगाः ॥ ८.

भोगंविना न नाशोस्ति विद्वत्प्रारब्धकर्मणां ।
हस्तमुक्तेषुवत्प्रोचुरिति तत्वविचक्षणाः ॥ ९.

अन्येतु भोगादाद्यानां द्वितीयानां ततःपरं ।
तृतीयानां विनाशंचाश्लेषं भोगं विनाक्षयम् ॥ १०.
एवं विद्वत्तमप्रोक्तपक्षयो रुभयोरपि ।
एकं मुख्यं विनिश्चित्य प्रसीद मम राघव ॥ ११.

॥ श्रीरामः ॥

साधु पृष्टं महाप्राज्ञ हनूमन् प्रश्नकोविद ।
अवश्यज्ञेयएवायं प्रश्नो* विद्वत्तमैरपि ॥ १२.
गौणो यः पक्षयोराद्यस्त्वया विद्वन्मुखाच्छ्रुतः ।
द्वितीयो यस्तु मुख्यस्याद्विद्वत्तममुखाच्छ्रुतः ॥ १३.
जीवन्मुक्त्यवधिस्तत्वविचारो येषु विद्यते ।
तेषांमतं हि पूर्वोक्तं मन्दप्रीतिकरं भवेत् ॥ १४.
विदेहमुक्तिपर्यन्तविचारो येषु विद्यते ।
पश्चादुक्तं मतं तेषा मुत्तमप्रीतिदं भवेत् ॥ १५.
आद्ये विरोधाबहवस्सन्ति सम्यङ्निरूपिते ।
सञ्चितेषु ह्यभुक्तेषु प्रबोधोत्पत्यसंभवः ॥ १६.
आदावुत्पद्यमानस्य ज्ञानस्यावीर्यवत्तया ।
शक्तिर्नाशयितुं नस्या द्वीर्यवत्सञ्चितवृजम् ॥ १७.
भोगेनैव विनाशश्चेत्प्रायश्चित्तवचोवृथा ।
इतिचेन्नोपपापानां प्रायश्चित्तक्षयित्वतः ॥ १८.
महतां ब्रह्महत्यादिपापानामस्ति तद्वचः ।
इतिचेन्नार्थवादत्वा त्फलशब्दोन्यथावृथा ॥ १९.

*अर्थो इति पाठान्तरम्.

अवश्यमनुभोक्तव्यं कृतं कर्म शुभाशुभं ।
नाभुक्तं क्षीय्यते कर्म कल्पकोटिशतैरापि ॥ २०.

इत्येवमादिस्मरणं पूर्वपक्षे विरुध्यते ।
ब्रह्मेश्वरगुरूणां च वैषम्यं संप्रसज्यते ॥ २१.

फलशब्दोऽर्थवानास्ता मप्रायश्चित्तिषु स्वयं ।
इतिचेद्बोधनाश्यत्वं प्रासिद्धं कर्मणांवृथा ॥ २२.

यथैषीकातूलमग्नाविति श्रुत्याद्यकर्मणां ।
विषयत्वे कथं तत्र भोगवार्तेति चेच्छ्रुणु ॥ २३.

उपपापानि बोधाग्निर्भस्मसात्कुरुतेऽथवा ।
प्रारब्धानीति विद्धित्वं नान्यथा कपिपुङ्गव ॥ २४.

महापापानि पुण्यानि सकामानि च भोगतः ।
यदा नश्यन्त्यशेषाणि ताद्रूप्यात्सञ्चितानि हि ॥ २५.

अत्रैव तत्कृते देहे निष्कामानीतराणि च ।
पुण्यानि श्रवणाद्यैस्तत् ज्ञानमुत्पादयान्ति वै ॥ २६.

प्रबलैः प्रतिबन्धानि पुण्यपापानि जाग्रति ।
दुर्बलानि फलं पश्चात्स्वप्ने वा ददति स्वयम् ॥ २७.

यस्त्ववस्थात्रयं हित्वा स्वात्मारामोऽनिशं भवेत् ।
तद्ज्ञानस्य बलीयस्त्वात्कर्माणि विफलानि वै ॥ २८.

प्रारब्धं सिध्यति तदा यदा देहात्मना स्थितिः ।
देहात्मभावो नैवेष्टः प्रारब्धं त्यज्यतामतः ॥ २९.

सञ्चितानि बलिष्ठानि प्रारब्धान्यबलानि तु ।
आद्यत्वेनान्तिमत्वेन तदसत्पूर्वसंमतम् ॥ ३०.

॥ हनूमान् ॥

भगवन् रघुशार्दूल विनियोगस्तु कर्मणां ।
साधुरेव त्वया प्रोक्तस्तथाप्यन्योऽस्ति संशयः ॥ ३१.

सुहृद्द्विषन्तौ विदुषः पुण्यपापेत्र गच्छतः ।
इति श्रौतोयमर्थस्तु विरुद्धः पक्षयोर्द्वयोः ॥ ३२.

भोगतो ज्ञानतश्चैषां सञ्चितारब्धकर्मणां ।
विनाशे कथमन्यत्र विनियोगोऽरिमित्रयोः ॥ ३३.

॥ श्रीरामः ॥

लोकसंग्रहबुध्यैव सम्यग्ज्ञानोदयात्पुरा ।
पश्चाच्च क्रियमाणानि यानि नैमित्तिकानि तु ॥ ३४.

तान्यात्माऽनुपभुक्तत्वादनष्टत्वाच्च बोधतः ।
पुण्यकर्माणिसुहृदः प्रयान्ति कपिपुङ्गव ॥ ३५.

लोकसंग्रहधीहीनैः विद्वद्भिरकृतानि च ।
नैमित्तिकानि कर्माणि यानि काम्यानि चाभवन् ॥ ३६.

तानि चानुपभुक्तत्वा दनष्टत्वाच्च बोधतः ।
पापकर्माण्यसुहृदः तेषां यान्ति मरुत्सुत ॥ ३७.

नैतानि पुण्यपापानि सञ्चितान्तर्गतानि च ।
नारब्धान्तर्गतानिस्यु र्नागामीति पृथक्त्वतः ॥ ३८.

परोक्षज्ञानिनश्चैते पुण्यपापेऽरिमित्रयोः ।
अर्धमार्गे प्रयाणेच प्रयातइति गम्यते ॥ ३९.

एताभ्यां साध्वसाधुभ्यां कर्मभ्यां परमात्मवित् ।
नालिप्यते परार्थत्वात्पद्मपत्रमिवांभसा ॥ ४०.

प्राक्प्रबोधात्कृतान्यत्र नित्यकर्माण्यथापि च ।
प्रबोधस्य च मोक्षस्य सहकारीणि मारुते ॥ ४१.

॥ हनूमान् ॥

प्रबोधसहकारित्वमुचितं नित्यकर्मणां ।
न मोक्षसहकारित्वं श्रूयते राघवः क्वचित् ॥ ४२.

काष्ठदाहेन्नपाकेच स्वतन्त्रोग्निर्यथा भवेत् ।
कर्मक्षयेपि मुक्तौच प्रबोधोहि तथाभवेत् ॥ ४३.

बोधस्सप्रतिबन्धश्चेत्कर्मापेक्षोपपद्यते ।
अत्र निष्प्रतिबन्धस्य तदपेक्षा कथं विभो ॥ ४४.

नकिञ्चिदपि कर्तव्यं सम्यग्ज्ञानोदयात्परं ।
इति वेदान्तसिद्धार्थे व्यभिचारः कथं भवेत् ॥ ४५.

॥ श्रीरामः ॥

अरूपनाशासंसिद्धे स्सम्यग्ज्ञानेन्द्रियाण्यनु ।
प्रवर्तन्ते बहिस्स्वार्थेष्वञ्जनासुत सर्वतः ॥ ४६.

स्वेच्छाविहारासिध्यर्थं विद्वांस्तानीन्द्रियाण्यलं ।
वर्णाश्रमोचितैर् धर्मकामार्थैरुपलाळयेत् ॥ ४७.

अरूपनाशो नैतेषां यावज्जातस्समाधिभिः ।
तावन्नित्यानि कर्माणि प्रबोधोपेक्षते भृशं ॥ ४८.

अतो न किञ्चित्कर्तव्यं नित्यकर्मेतरद्बुधैः ।
इति त्वं विद्धि वेदान्तवाणी मव्यभिचारिणीं ॥ ४९.

इन्द्रियाणां विचरतां विषयेषु स्वभावतः ।
लाळनेह्युत्तमं श्रेयः स्वाश्रमोचितकर्मभिः ॥ ५०.

कायिकं वाचिकं कर्म यदि मानसिकं क्रमात् ।
संसृज्येत प्रबोधेन विदुषस्सात्वलङ्क्रिया ॥ ९१.

अरूपनष्टचित्तासु करणस्साविदुत्तमः ।
आभ्यां विधिनिषेधाभ्यां न बाध्येत कदाचन ॥ ९२.

स्वल्पाप्यारब्धभोगेच्छा वर्तते विदुषो यदि ।
अवश्यं स्वाश्रमाचार इति विद्धि विचक्षण ॥ ९३.

अवधार्य मदुक्तार्थान्मनस्येवं पुनश्च मां ।
पृष्टव्यान् परिपृच्छत्वं माशङ्किष्ठाः कपीश्वर ॥ ९४.

इति श्री तत्वसारायण उपासनाकाण्डस्य द्वितीयपादे सर्ववेदरहस्यार्थासु
श्रीरामगीतासूपनिषत्सु
कमविभाग योगो नाम
॥ दशमोऽध्यायः ॥

॥ हनूमान् ॥

गुरूणां च गुरो श्रीमन् रामचन्द्र दयानिधे ।
किं वक्ष्ये भक्तवात्सल्यं तव वाचामगोचरम् ॥ १.

यन्मामपारसंसारसागरे मग्नमीद्दशं ।
उत्तारयितु मत्यन्तं बद्धश्रद्धोऽसि सादरम् ॥ २.

सत्वं रजस्तमश्चेति प्रसिद्धं हि गुणत्रयं ।
कर्मिणस्सन्ति भक्ताश्च ज्ञानिनो योगिनस्तथा ॥ ३.

तेषां चतुर्णां सत्वादिगुणै र्भेदेन संस्थितिं ।
फलञ्च विस्तरेणैव मम ब्रूहि रघूत्तम ॥ ४.

॥ श्रीरामः ॥

सात्विकाः कर्मिणो लोके श्रुतिस्मृत्युक्तकर्मभिः ।
नित्यैरसङ्गा मां विष्णुं प्रीणयन्ति जनार्दनम् ॥ ५.
ते क्रमेणैव संशुद्धचित्ता वेदान्तवर्त्मना ।
मामेष्यन्ति चिदानन्दं परमात्मानमव्ययम् ॥ ६.
अन्येतु राजसाःस्वर्गकामाश्श्रौतानि कर्मिणः ।
इन्द्रादिदेवताप्रीत्यै यज्ञादीन्याचरन्ति वै ॥ ७.
ते भुक्त्वा भोगमतुलं स्वर्गलोके सुरैस्सह ।
क्षीणेपुण्यइमं लोकमावर्तन्ते पुनर्ध्रुवम् ॥ ८.
येचान्ये तामसाः काम्यकर्मैकनिरता भृशं ।
कुटुम्बपोषणे सक्ताः वित्तैः कर्मार्जितैस्सदा ॥ ९.
ते यान्ति नरकं घोरं चित्रगुप्तादिरक्षितं ।
ततः प्रत्यवरोहन्ति श्वादियोनिमधोमुखाः ॥ १०.
येचान्ये सात्विकाभक्ताः शङ्खचक्रगदाधरं ।
ध्यानादिभिर्भजन्ते मां निष्कामाश्श्रुतिघोषितैः ॥ ११.
मल्लोकं पार्षदैर्नीताः मत्तो लब्धात्मवेदनाः ।
मयासहैव ते यान्ति मम तत्परमं पदम् ॥ १२.
येऽन्ये च राजसाभक्ता बहुशिष्यसमान्विताः ।
भजन्ते मां हरिं बाह्यैः प्रतीकेष्वर्चनादिभिः ॥ १३.
मत्सालोक्यं च ते गत्वा भोगान् ब्रह्मादिदुर्लभान् ।
भुक्त्वा पुनश्च जायन्ते विशुद्धब्राह्मणान्वये ॥ १४.
येचान्ये तामसाभक्ताः भक्तवेषैस्समन्विताः ।
श्रौताचारविहीनाश्च वित्ताद्यर्थं भजन्ति माम् ॥ १५.

तेचात्र पामरैस्तुल्या गत्वैव नरकं पुनः ।
श्वादिजन्म प्रपद्यन्ते ह्यन्तःप्रच्छन्नपापतः ॥ १६.

ज्ञानिनस्सात्विका येस्युर्वैराग्यादिविभूषिताः ।
ब्रह्मैक्यमनने निष्ठास्स्वाश्रमाचारभासुराः ॥ १७.

यतयो गृहिणो वाऽन्ये ते मल्लोकं सुदुर्लभं ।
प्राप्य चान्ते मयासाकं यान्ति तन्मत्पदं परम् ॥ १८.

ज्ञानिनो राजसा येऽन्ये संसारासक्तचेतसः ।
शिष्यैः परिवृता श्श्रौतान् स्मरन्त्यर्थान्कदाचन ॥ १९.

तेऽपि भुक्त्वा महाभोगान् मल्लोके पुनरत्र च ।
जातास्सद्यो विमुच्यन्ते पूर्ववासनयान्विताः ॥ २०.

ज्ञानिनस्तामसा येऽन्ये विषयासक्तमानसाः ।
शूद्रादीनां च वेदार्थं कथयन्त्यर्थलब्धये ॥ २१.

तेच भुक्त्वा महाघोरं रौरवं नरकं ततः ।
श्वादिजन्म प्रपद्यन्ते वेदसन्दूषणाद्भृशम् ॥ २२.

योगिनस्सात्विका येस्युः निदिध्यासनतत्पराः ।
अपरोक्षात्मलाभेन प्रसन्ना विगतस्पृहाः ॥ २३.

प्रारब्धदेहपाते ते विनोत्क्रान्त्यादिकं मम ।
सर्ववेदान्तसंसिद्धं यान्ति तत्परमं पदम् ॥ २४.

योगिनो राजसा येऽन्ये सदसि ध्याननिष्ठया ।
मनोनाशादिहीनाश्च ध्येयव्याकुलमानसाः ॥ २५.

अनुभूयोत्कटं दुःखमिह प्रारब्धजं च ते ।
देहादमुष्मादुत्क्रम्य यान्ति मे परमं पदम् ॥ २६.

योगिनस्तामसा येऽन्ये ब्रह्मध्यानेष्वनादराः ।
अभानावरणाक्रान्ता अणिमादिरताशयाः * ॥ २७.
दुराचाराप्रसक्तेस्ते मल्लोके परमं सुखं ।
अनुभूय ततो भूमौ मां यान्त्येकेन जन्मना ॥ २८.
कार्यकारणभेदेन विकृताविकृतात्मना ।
विज्ञेयाष्षड्विधाप्राज्ञैस्त्रयस्सत्वादयो गुणाः ॥ २९.
एतेषु कार्यात्रिगुणसंपन्ना योगिनस्त्रयः ।
कारणात्रिगुणोपेता जीवन्मुक्तास्त्रयः क्रमात् ॥ ३०.
येचोक्ताः कर्मिणो भक्ता ज्ञानिनो नवमारुते ।
त्रिवृत्कृतगुणोपेताः ते विज्ञेया विलक्षणाः ॥ ३१.
यथा त्रिवृत्कृता विश्वतैजसप्राज्ञसंज्ञिकाः ।
जीवा नवविधाः प्रोक्ता अविद्याकार्यरूपिणः ॥ ३२.
यथा च ब्रह्मविष्णवीशाः प्रसिद्धास्ते त्रिवृत्कृताः ।
ईशा नवविधाः प्रोक्ता मायाकार्यैकरूपिणः ॥ ३३.
तथागुणैः सत्वरजस्तमोभिस्त्यैस्त्रिवृत्कृतैः ।
स्वकार्यरूपैस्संयुक्ताः कर्म्याद्याश्च नवेरिताः ॥ ३४.
अजामन्त्रोदिताशक्ति श्चिन्मयीप्रकृतिस्तथा ।
त्रिपात्तत्वामृतञ्चोक्तमत्र बीजगुणत्रयम् ॥ ३५.
कैश्चिद्गुणत्रयस्यास्य मायाकार्यत्वमुच्यते ।
अविद्याकार्यताचैत त्तद्बीजत्वादसङ्गतम् ॥ ३६.
कार्यकारणरूपेभ्यः षड्विधेभ्य इहेतरे ।
त्रिवृत्कृतागुणाः प्रोक्तास्ते हेयास्तु मुमुक्षुभिः ॥ ३७.

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* स्वाश्रमाचारतत्पराः इति पाठान्तरम्.

गुणसामान्यबुध्यात्राऽलब्धकार्यगुणाअपि ।
उदासते बीजगुणानपिते ज्ञानवञ्चकाः ॥ ३८.

सच्चिदानन्दरूपांस्तान्मद्गुणांस्त्रींश्च मारुते ।
ब्रह्मामरेशप्रमुखा अपि नित्यमुपासते ॥ ३९.

तस्मात्वमादरेणैव मद्वाक्येषु कपीश्वर ।
उपास्व जीवन्मुक्त्यर्थं कारणं मद्गुणत्रयम् ॥ ४०.

गुणा इमेस्मिन्गुणशब्दभाजोप्यन्यत्र सत्येऽगुणशब्दभाजः ।
अन्यात्वितो निष्प्रतियोगिकन्तद्गुणागुणाख्यापददूरमासीत् ॥ ४१.

तस्माद्गुणैरेव गुणान्विहाय सुमेरुवत्सुस्थिरबोधनिष्ठः ।
उपाश्रय त्वं त्रिगुणान् क्रमेण समाधिभिर्मे भृशदग्धलङ्क ॥ ४२.

इति तत्वसारायण उपासनाकाण्डस्य द्वितीयपादे सर्ववेदरहस्यार्थासु
श्रीरामगीतासूपनिषत्सु
गुणत्रयविभागयोगो नाम
॥ एकादशोऽध्यायः ॥

॥ हनूमान् ॥

रामचन्द्र दयासिन्धो विश्वरूपं तवाद्भुतं ।
श्रोतुमिच्छामि दासोऽहं जानकीप्राणवल्लभ ॥ १.

॥ श्रीरामः ॥

हनूमंछृणु वक्ष्यामि विश्वरूपं ममाद्भुतं ।
दर्शयिष्यामि भीमाय यत्त्वमेव कपीश्वर ॥ २.

वाचामगोचरमथापि च मत्स्वरूपं
प्रेम्णा वशीकृतमतिस्त्वयि तत्प्रवक्ष्ये ।

मायाविलासपरिकल्पितचित्रगात्रं
श्रोतव्यमेव भवता नतु गच्छ भीतिम् ॥ ३.

॥ हनूमान् ॥

स्वामिन् सकृच्छ्रवणमात्रसमस्तभीति-
ध्वंसप्रवीणबहुमङ्गलदिव्यगात्रे ।
ते सर्वदाप्यभयवादिमुखारविन्दा-
दद्य श्रुते मम कथं भयमुद्भवेद्वा ॥ ४.

॥ श्रीरामः ॥

मैवं कपे वद विधीन्द्रमुखास्सुरास्ते
श्रुण्वन्तएव भयमाप्नुयुरप्यहो यत् ।
स्मृत्वा ममापि पुलकाततएषदेहः
संप्रत्यवाप्स्यति भवानपि तेन मूर्च्छाम् ॥ ५.

यत्सर्वतो विपुलदुर्ग्रहपाणिपादं
यत्सर्वतोऽक्षिमुखनासिकमस्तकं च ।
यत्सर्वतश्श्रवणकण्ठभुजोरुनाभि
जानूरुतद्बृहदखण्डवपुस्स्मर त्वम् ॥ ६.

तन्नासिकाबिलमवाप्य चतुर्दशैता-
न्युच्छ्वासतो मशकवद्भुवनानि तस्मात् ।
निश्वासतश्च विरलानि पुनःपुनर्वै
निर्यान्तिमर्कटबहिः क्वचिदेव देहे ॥ ७.

ब्रह्माण्डकोटयइतस्ततएव केशे
व्याप्ते क्वचिन्मम तु संशयितास्ति भावाः ।

लग्नाभवन्ति परमाणुसमानरूपा-
श्शाखोपशाखिवटशाखिनि बीजवत्ताः ॥ ८.

स्थूलानि यत्तद्वदनानि कानिचि-
द्दीर्घाणि ह्रस्वाणुतराणि कानिचित् ।
पादादयश्चैवमतः प्रसादितैः
तद्दर्शनीयं भुवि धीरमानसैः ॥ ९.

यस्यैव गण्डूषपयांसि सागरा-
स्सप्तापि नासामलवत्सरिद्वराः ।
मेर्वादयः कर्णमलानि पर्वताः
शक्तः पुमान् कोस्त्यभयं तदीक्षणे ॥ १०.

खद्योतवद्यत्र भवन्ति भास्करा
माध्यन्दिनाअप्यतिदुर्विभावनाः ।
घोराट्टहासत्रुटिताण्डभित्तिकं
वक्ष्ये कथं तन्मम रूपवैभवम् ॥ ११.

दंष्ट्राकराळाननपुञ्जदर्शना-
द्भीतैः कृतान्तैर्बहुभिः पलायितं ।
गन्तव्यदेशान्तरलेशहानितो
यत्रैव संमूर्च्छितमङ्गते स्वयम् ॥ १२.

इन्द्राश्च यद्ग्रसहस्रलोचनाः
पतन्ति यत्रैव रुदन्ति चाधिकं ।
स्वेषां विनिन्दन्ति च निर्निमेषतां
भवन्त्यचेष्टा बत मुग्धचेतसः ॥ १३.

यन्नाभिपद्मेषु बृहत्तमा अपि
स्थिरा रजोवद्बहवश्चतुर्मुखाः ।
चण्डाट्टहासत्रुटिता लुठन्त्यहो
मृगाः पवेः पर्वतकन्दरेष्विव ॥ १४.

संवर्तकालोद्भटपावका भृशं
दग्धा अरूपं गमिता यतोऽचिरात् ।
अमध्यमाद्यन्तविहीनमद्भुतं
विचिन्तय त्वं पवनात्मज स्वतः ॥ १५.

हेमाद्रिवद्भाति कदाचन स्वयं
मैनाकवद्यच्च कदाचन स्फुटं ।
हैमाद्रिवद्वर्णवरैः कदाचन
स्वैरं विचित्रैर्निपुणं विभावय ॥ १६.

रेखेव शेषोपि यदङ्घ्रिपङ्कजे
यत्केशगं व्योममणिर्यथासितः ।
विभाति तत्कुण्डलितार्कचन्द्रकं
स्वान्तर्बहिर्व्याप्तमखण्डदैहिकम् ॥ १७.

ब्रह्माभवत्क्षत्रमिदं यदोदनो
यस्यैव मृत्युर्मृदुलोपसेचनं ।
अदृष्टदृष्टं मम रूपमश्रुत-
श्रुतं कएतादृगितीह तर्कयेत् ॥ १८.

एवं ब्रुवति सीतेशे हनुमान्मारुतात्मजः ।
भावयामास वेगेन तद्रूपं मीलितेक्षणः ॥ १९.

ततस्तद्भावनावेगात् ध्यानं कुर्वन् भयङ्करं ।
शिथिलाङ्गस्स्वयं भूमौ मूर्च्छाक्रान्तः पपातह ॥ २०.
श्रीरामश्च तमालोक्य मुहूर्तं सस्मितं ततः ।
निजाभ्यां पाणिपद्माभ्यामुत्थाप्यात्यादरेण च ॥ २१.
अद्भिस्सुशीतलैर्मन्दै र्दिव्यव्यजनमारुतैः ।
स्वयमाश्वासयामास तस्यासंज्ञोदयं प्रभुः ॥ २२.
सबाष्पगद्गदं पश्चाल्लब्धसंज्ञे मरुत्सुते ।
पुनश्च वर्णयामास विश्वरूपं रघूद्वहः ॥ २३.
तदाकर्ण्याञ्जनासूनुः श्रीरामचरणद्वयं ।
हस्ताभ्यां दृढमालम्ब्य स्तब्धकण्ठउवाचह ॥ २४.

॥ हनूमान् ॥

अहो विचित्रं भगव न्दयानिधे
त्वद्विश्वरूपस्य दुरूहवैभवं ।
तद्वर्णना द्वाचमथोपसंहर-
न्मां पाह्यधीरं वचनान्तरैर्गुरो ॥ २५.
रूपं हि ते मत्स्मृतिगोचरं महत्
पादौ क्वचित्कर्षति मे शयौ क्वचित् ।
अङ्गानिचान्यानि तथैव निर्दयं
नसह्यमेतत् क्षणमप्यहो मया ॥ २६.
मत्प्राणनाथस्त्व मनन्तवैभवः
सर्वात्मकः कोप्यसि सर्वशाक्तिकः ।
यद्दुर्बलानामपि दुर्बलो भवं
मां पाहि कारुण्यरसार्द्रवीक्षणात् ॥ २७.

कावागतिर्मे भवदङ्घ्रिपङ्कज-
द्वयावलम्बं विधिदुर्लभं विना ।
यत्पुण्डरीकाक्ष भवामि दुर्मतिः
कपिश्च हीनो भुवि लक्ष्मणाग्रज ॥ २८.

मायां त्वदीयां रघुनाथ दुस्तरां
एनामजान न्नहमेषमोहितः ।
मेने पुरा धीरतरत्वमात्मनो
गुरोऽपराधं तममुं क्षमस्व मे ॥ २९.

त्वद्विश्वरूपस्फुरणं विनाप्यदः
प्रकृष्टपापौघनिकृन्तनक्षमं ।
त्वान्निर्गुणात्माधिगतो मयेति य-
स्तञ्चापराधं भगवन् क्षमस्व मे ॥ ३०.

मायामयत्वात्सगुणस्य पूर्णता
नैवोपपन्नेति मया हि निश्चितं ।
अन्तर्बहिस्सन् पुरुषोत्तम प्रभो
तञ्चापराधं कृपया क्षमस्व मे ॥ ३१.

श्रीजानकीलौल्य मपारमन्वहं
दृष्ट्वा त्वयीशे प्यविशेषबुद्धयः ।
ममाभवंस्त्वन्महिमाविचिन्तना
न्महापराधं तमहो क्षमस्व मे ॥ ३२.

एवं हनुमति प्राज्ञे ब्रुवति स्वरसं वचः ।
सबाष्पञ्च सरोमाञ्चं सकंपञ्च सगद्गदम् ॥ ३३.

श्रीरामचन्द्रो दयया भक्तवात्सल्यगर्भितं ।
मृदुलं वचनं श्लक्ष्णं महात्मा तमुवाचह ॥ ३४.

|| श्रीरामः ||

हनूमान्निदमास्तां ते वचनं भवमुक्तये ।
अवशिष्टांस्त्वमालोच्य परिपृच्छ पुनश्च माम् ॥ ३५.

इति तत्वसारायण उपासनाकाण्डस्य द्वितीयपादे सर्ववेदरहस्यार्थासु
श्रीरामगीतासूपनिषत्सु
विश्वरूपनिरूपणं नाम
|| द्वादशोऽध्यायः ||

|| हनूमान् ||

आपदामपहर्त्रे ते दात्रे निखिलसंपदां ।
सर्वलोकाभिरामाय श्रीरामाय नमोनमः ॥ १.

केशवाय नमस्तुभ्यं नमो नारायणाय ते ।
माधवाय नमस्तुभ्यं गोविन्दाय नमोनमः ॥ २.

विष्णवे च नमस्तुभ्यं मधुसंसूदनाय ते ।
नमस्त्रिविक्रमायापि नमस्ते वामनाय च ॥ ३.

श्रीधराय नमस्तुभ्यं हृषीकेशाय ते नमः ।
पद्मनाभाय च नमो नमो दामोदराय च ॥ ४.

नमस्ते मत्स्यरूपाय नमस्ते कूर्मरूपिणे ।
नमो वराहरूपाय नृसिंह्माय च ते नमः ॥ ५.

वामनाय नमस्तुभ्यं रामाय च नमोनमः ।
श्रीरामाय नमस्तुभ्यं बलरामाय ते नमः ॥ ६.

कृष्णाय च नमस्तुभ्यं कल्किरूपाय ते नमः ।
मयि प्रसन्नस्सततं जनार्दन भव प्रभो ॥ ७.

हरेराम हरेराम रामराम हरेहरे ।
हरेकृष्ण हरेकृष्ण कृष्णकृष्ण हरेहरे ॥ ८.

इति षोडशकं नाम्नां केचित्संसारतारकं ।
महामन्त्रं बुधाः प्राहु र्जानकीप्राणनायक ॥ ९.

केचित्तु रामनामेदं काश्यामाब्रह्मकीटकं ।
मरणावसरे कर्णे इति तारोपदेशतः ॥ १०.

अन्येचाष्टाक्षरं मन्त्रं साक्षात्प्रणवपूर्वकं ।
नमो नारायणायेति तारकं मन्त्रमुत्तमम् ॥ ११.

अन्येतु कांश्यां तत्तारं शिवइत्यक्षरद्वयं ।
नमश्शिवाय चेत्येके शैवपञ्चाक्षरं तथा ॥ १२.

अन्ये तु प्रणवं सर्ववेदान्तोदितमव्ययं ।
एकाक्षरं सदा तारं सर्वाक्षरवरं शुभम् ॥ १३.

एवं हि बहुधा विप्रैः प्रोच्यते तारवादिभिः ।
तत्रैकं वद निश्चित्य ममोपास्त्यै रघूत्तम ॥ १४.

एवं हनूमता पृष्टः श्रीरामश्श्रुतिपारगः ।
बृहज्जाबालतपनपरिव्राजाद्याभिधाः ॥ १५.

मुक्तिकान्तास्समस्ताश्च श्रुतीस्तारकगोचराः ।
पौर्वापर्येण संवीक्ष्य निश्चितार्थमुवाचह ॥ १६.

|| श्रीरामः ||

हनूमंच्छृणु वक्ष्यामि सावधानमना भृशं ।
येन तारेण झटिति भवाब्धिं त्वं तरिष्यसि ॥ १७.

प्रायेण सर्वमन्त्राणां वैष्णवानां कपीश्वर ।
शैवानां चास्ति संसारतारकत्वं नसंशयः ॥ १८.

तथापि प्रणवाख्योयं मन्त्रस्सर्वोत्तमोत्तमः ।
यमेव तारकं साक्षान्मुक्त्यै सर्वेप्युपासते ॥ १९.

प्रणवव्यतिरिक्तानां मन्त्राणां भोगमोक्षयोः ।
विनियोगो भवेदेष मोक्षमात्रफलः खलु ॥ २०.

सचायं प्रणवोऽकारोकाराद्यैरक्षरैर्युतः ।
ओङ्काररूपस्सर्वेषु वेदान्तेषु प्रतिष्ठितः ॥ २१.

बृहस्पत्याऽदिशेषाद्या अस्य माहात्म्यवर्णने ।
अशक्तो मद्गुरुश्चापि वसिष्ठोऽरुन्धतीपतिः ॥ २२.

तस्मात्तद्वर्णनादद्य मया समुपरम्यते ।
तस्य त्ववश्यवेद्यौ त्वं स्वरूपार्थाविह श्रुणु ॥ २३.

अकारः प्रथमः प्रोक्त उकारस्तदनन्तरं ।
मकारश्चार्धमात्राच नादाबिन्दू ततःपरम् ॥ २४.

कला ततः कलातीता शान्तिश्शान्तेः परा ततः ।
उन्मन्येकादशी प्रोक्ता द्वादशी तु मनोन्मनी ॥ २५.

पुरीच मध्यमा पश्चात्पश्यन्ती च पराततः ।
एवं षोडशरूपोयं प्रणवस्सूक्ष्ममात्रकः ॥ २६.

एतासां च स्थूलसूक्ष्मबीजतुर्यप्रभेदतः ।
मात्राणां स्युश्चतुष्षष्टिरूपाणि पवनात्मज ॥ २७.

प्रकृत्या पुरुषेणैता अष्टाविंशतिकोत्तराः ।
शतमात्राश्च सिध्यन्ति द्वैविध्यं समुपाश्रिताः ॥ २८.

ततो द्विशतमात्रास्यु ष्षट्पञ्चाशत्पराश्च ताः ।
द्वैविध्यं सगुणेनापि निर्गुणेन समाश्रिताः ॥ २९.

एवं सुसूक्ष्ममात्रावत्प्रणवं विद्धि मारुते ।
अथास्यार्थं प्रवक्ष्यामि सावधानमनाश्शृणु ॥ ३०.

अखण्डसच्चिदानन्दं प्रसिद्धं ब्रह्म यत्परं ।
तदेव प्रणवस्यास्य मुख्योर्थ स्तारकस्य हि ॥ ३१.

या मात्रास्सगुणाऽपेता अष्टाविंशतिकोत्तराः ।
प्रोक्तास्तास्साधयन्त्यत्र ब्रह्मणस्स्वगताभिदाम् ॥ ३२.

तासु षोडशमात्राणां विवेकादिचतुष्टये ।
स्थूलादिभिन्नैन्तर्भावः षोडशात्माधिकारिषु ॥ ३३.

अन्यासां सप्तभूमीनां पूर्वोक्तानां यथाक्रमं ।
एकैकस्यां त्वया ज्ञेया मात्राष्षोडश षोडश ॥ ३४.

एवं मात्रा विभज्यैव विद्वद्भिः प्रणवो मनुः ।
स्वापरोक्षानुभूत्यर्थमुपास्यः श्रवणादिभिः ॥ ३५.

अविभक्तस्सुजप्योऽयं चित्तशुध्यैककारणं ।
निष्कामोपासकैश्शुद्धो यतिभिस्समुपाश्रितः ॥ ३६.

गौणत्वात्क्रममुक्त्यर्थं जपरूपमुपासनं ।
यथात्र मुख्यमप्येतत्कपे मन्नामकीर्तनम् ॥ ३७.

नामान्तराणां मुख्योर्थो गौणप्रणवगर्भितः ।
विभक्तमात्रप्रणवमुख्यार्थस्तु स्वगर्भितः ॥ ३८.

गौणप्रधानोपास्तौ हि सन्यास्यैको नियम्यते ।
मुख्यप्रधानोपास्तौ तु सर्वेप्यत्राधिकारिणः ॥ ३९.

एवं रामोपदिष्टार्थं श्रुत्वा वायुसुतोऽब्रवीत् ।
श्रुतं ते प्रणवार्थत्वं तत्कथं वद राघव ॥ ४०.

॥ श्रीरामः ॥

श्रुणु वक्ष्यामि तञ्चार्थं हनूमन् भक्तिपूर्वकं ।
यस्य श्रवणमात्रेण सद्यश्शुद्धो भविष्यसिं ॥ ४१.

अकाराक्षरसंभूतः सौमित्रिर्विश्वभावनः ।
उकाराक्षरसंभूतः शत्रुघ्नस्तैजसात्मकः ॥ ४२.

प्राज्ञात्मकस्तु भरतो मकाराक्षरसंभवः ।
अर्धमात्रात्मकोऽहं वै ब्रह्मानन्दैकविग्रहः ॥ ४३.

मम सान्निध्यवशतो जगदाधारकारिणी ।
उत्पत्तिस्थितिसंहारकारिणी सर्वदेहिनाम् ॥ ४४.

सीतेयं प्रोच्यते साक्षान्मूलप्रकृतिसंज्ञिका ।
प्राणवत्वात्प्रकृतिरित्यब्रुवन् ब्रह्मवादिनः ॥ ४५.

इयमेव महामाया विद्या चेयं परात्परा ।
मद्वक्षोनिधनासीना लक्ष्मीश्चेयं मरुत्सुत ॥ ४६.

अन्याश्च षोडशावस्थाः प्रणवस्य समीरिताः ।
ता जाग्रज्जाग्रदाद्यास्त्वं श्रुणुष्वावहितः कपे ॥ ४७.

इदं ममेति सर्वेषु दृश्यभावेष्वभावना ।
*जाग्रज्जाग्रदिति प्राहु र्महान्तो वायुनन्दन ॥ ४८.

विदित्वा सच्चिदानन्दे मयि दृश्य परंपरां ।
नामरूपपरित्यागो जाग्रत्स्वप्नइतीर्यते ॥ ४९.

परिपूर्णचिदाकाशे मयि बोधात्मतां विना ।
न किञ्चिदन्यदस्तीति जाग्रत्सुप्तिस्समीर्यते ॥ ५०.

स्थूलादित्रिविधे बीजेप्यनष्टे तत्र यो भवेत् ।
मिथ्यात्वनिश्चयस्सम्य क्सजाग्रत्तुर्यमीर्यते ॥ ५१.

स्थूलज्ञानविनाशेपि कारणाभासचेष्टितैः ।
बन्धो न मेति स्वल्पोपि स्वप्नजाग्रदितीर्यते ॥ ५२.

कारणाज्ञाननाशाद्यद्दृष्टृदर्शनदृश्यता ।
नकार्यमस्ति विज्ञानं स्वप्नस्स्वप्नस्समीर्यते ॥ ५३.

अतिसूक्ष्मविमर्शेन स्वधीवृत्तिरचञ्चला ।
विलीयते यदा बोधे स्वप्नसुप्तिरितीर्यते ॥ ५४.

आनन्दानुभवे प्राप्ते प्यखण्डस्थित्यलोपतः ।
सहजानन्दहानिस्सा स्वप्नतुर्यमितीर्यते ॥ ५५.

चिन्मयाकारमथ यो धीवृत्तिप्रसरैर्गतः ।
आनन्दानुभवस्स्वीयस्सुप्तिजाग्रदितीर्यते ॥ ५६.

वृत्तौ चिरानुभूताऽन्तरानन्दानुभवास्थितौ ।
समात्मतां यो यात्येषसुप्तिस्स्वप्नस्समीर्यते ॥ ५७.

दृश्य धीवृत्तिरीशस्य केवलीभावभावना ।
परं बोधैकतावाप्तिस्सुप्तिसुप्तिस्समीर्यते ॥ ५८.

अखण्डैकरसस्फूर्तिर्भावना निरपेक्षया ।
स्वयमाविर्भवेद्यत्र सुप्तितुर्यं समीर्यते ॥ ५९.

रसानुभूतिः पूर्वोक्ता सहजा यस्य जाग्रति ।
तदवस्था कपिश्रेष्ठ तुर्यजाग्रादितीर्यते ॥ ६०.

सानुभूतिर्भवेद्यस्य स्वप्नेपि सहजा सदा ।
दुर्लभा तदवस्था सा तुर्यस्स्वप्नस्समीर्यते ॥ ६१.

सुषुप्तावपि विष्फूर्तिरखण्डैकरसस्य चेत् ।
सुदुर्लभा तु सावस्था तुर्यसुप्तिस्समीर्यते ॥ ६२.

अखण्डैकरसो यत्र लीनः कतकरेणुवत् ।
अरूपा गोचरावस्था तुर्यतुर्यं समीर्यते ॥ ६३.

इमा हि षोडशावस्था विज्ञेयास्सूक्ष्मबुद्धिभिः ।
नवाच्या यस्यकस्यापि भवता कपिकुञ्जर ॥ ६४.

अष्टोत्तरशते श्रद्धा यस्यास्ति सुमहत्तरा ।
विदेहमुक्तिवाञ्छा च यस्यातीव प्रवर्धते ॥ ६५.

गुरुपादाम्बुजद्वन्द्वे यस्य भक्तिस्सुनिर्मला ।
दृष्टभोगेषु सर्वेषु यस्यारक्तिस्सुपुष्कला ॥ ६६.

जीवन्मुक्तस्य लक्ष्माणि यस्मिन्सर्वाणि सन्ति च ।
तस्यैवैता मयाप्रोक्ता वक्तव्या भवताऽदरात् ॥ ६७.

उक्तलक्षणहीनस्य वञ्चकस्य शठात्मनः ।
नास्तिकस्य कृतघ्नस्य भोगासक्तस्य सर्वदा ॥ ६८.

स्वस्याभिनयतो नित्यं जीवन्मुक्तस्थितिं परां ।
गुरुभक्त्यादिहीनस्य नवक्तव्याः कदाचन ॥ ६९.

कर्मिभ्यश्चापि भक्तेभ्यो ज्ञानिभ्यश्चापि मारुते ।
गोपनीयमिदं नित्यं वाच्यन्त्वात्मैक्ययोगिनाम् ॥ ७०.

वेदान्तार्था गोपनीयाश्च सर्वे
तुभ्यं प्रोक्ताः पारवश्येन सूक्ष्माः ।
तस्मादस्मान्नान्यदस्तीह गोप्यं
सर्वस्वं वै वायुसूनो ममैतत् ॥ ७१.

ताष्षोडश्यस्सूक्ष्ममात्राः प्रयुक्ता-
ओङ्कारस्य ब्रह्मचैतन्यरूपाः ।
तासां भेदास्सप्तभूम्योप्यवस्था-
ष्षोडश्योन्याः किन्त्वितोन्यद्रहस्यम् ॥ ७२.

प्रष्टव्यार्थो नैव कश्चित्त्वयान्यो
वक्तव्यार्थो नैव कश्चिन्मया वा ।
आचार्येण श्रीमता मे तथापि
श्रोतव्यार्थस्तेऽस्ति चेत् पृच्छ भूयः ॥ ७३.

इति तत्वसारायण उपासनाकाण्डस्य द्वितीयपादे सर्ववेदरहस्यार्थासु
श्रीरामगीतासूपनिषत्सु
तारकप्रणवविभागयोगो नाम
॥ त्रयोदशोऽध्यायः ॥

॥ हनूमान् ॥

श्रीराम जगतीनाथ महावाक्यचतुष्टयं ।
चतुर्वेदरहस्यार्थं वदन्ति ब्रह्मवादिनः ॥ १.

उपदेशक्रमं तस्य तथाभ्यासक्रमं ततः ।
अनुबन्धक्रमञ्चापि यथावद्वद मे गुरो ॥ २.

॥ श्रीरामः ॥

हनूमनृग्यजुस्सामाथर्वणाख्या हि विश्रुताः ।
चत्वारो कृतवाग्रूपा वेदा आद्यन्तवर्जिताः ॥ ३.

तेषामाद्ये स्थितं वाक्यं प्रज्ञानं ब्रह्मचेत्यदः ।
पदद्वयवदाचार्यैराद्यौ समुपादिश्यते ॥ ४.

द्वितीयेतु स्थितं वाक्यमहंब्रह्मास्मि चेत्यदः ।
पदत्रयवदेतत्तैः पश्चादेवोपादिश्यते ॥ ५.

त्रितीये च स्थितं वाक्यामिदं तत्वमसीति च ।
पदत्रयवदेतच्च ततएवोपादिश्यते ॥ ६.

अयमात्मा ब्रह्म चेति वाक्यस्तुर्ये स्थितं महत् ।
पदत्रयवदेतच्च ततएवोपादिश्यते ॥ ७.

एवं क्रमेण वाक्यानि शिष्यो भक्तिपुरस्सरं ।
अङ्गन्यासकरन्यासैर्गृह्णीयात्सद्गुरोर्मुखात् ॥ ८.

यतीनां मुख्यमप्येतन्महावाक्यचतुष्टयं ।
इतराश्रमिणाञ्चापि मुख्यं मोक्षेच्छुता यदि ॥ ९.

क्रमो वाक्योपदेशस्य मयोक्तः कपिनायक ।
उपदेशक्रमोर्थानामिदानीं प्रोच्यते श्रुणु ॥ १०.

अयमात्मा ब्रह्मवाक्यं तुर्यवेदगतं तु यत् ।
तस्यार्थः प्रथमं वाच्य स्सच्छिष्यायाधिकारिणे ॥ ११.

*प्रत्यग्रूपोऽयमात्मा हि साक्षाद्ब्रह्मैव नापरः ।
इत्यैक्यं गुरुणा शुध्यै पारोक्ष्येणोपदिश्यते ॥ १२.

सामवेदगतं यत्तु वाक्यं तत्वमसीत्यथ ।
तस्यार्थः पदशो वाच्यस्संबन्धायोत्तमाय च ॥ १३.

अखण्डं निर्गुणं ब्रह्म तत्पदेन तु लक्ष्यते ।
प्रत्यगात्मा त्वं पदेनत्वसीत्यैक्यार्थमिष्यते ॥ १४.

अहंब्रह्मास्मि वाक्यं तु यजुर्वेदगतं महत् ।
तस्यार्थोऽनन्तरं वाच्योह्यभ्यासविषयार्थिने ॥ १५.

देहादिसाक्षिभूतोऽहं कूटस्थो निर्गुणं परं ।
पूर्णं ब्रह्मास्मि शब्दोयमैक्याभ्यासार्थइष्यते ॥ १६.

प्रज्ञानं ब्रह्मवाक्यं यदृग्वेदगतमुत्तमं ।
तस्यार्थो वर्णनीयाथ स्वानुभूतिप्रयोजनः ॥ १७.

येन जीवो विजानाति सर्वं प्रज्ञानमेव तत् ।
सर्वगं सच्चिदानन्दलक्षणं ब्रह्म कथ्यते ॥ १८.

एवं श्रुत्वा रहस्यज्ञो हनूमान् मारुतात्मजः ।
प्रश्नंयावनतो भूत्वा मृदु पप्रच्छ राघवं ॥ १९.

॥ हनूमान् ॥

प्रातिलोम्येन वाक्यार्थो वर्णितो योयमच्युत ।
रहस्योपनिषद्वाक्यविरोधीति विभाति मे ॥ २०.

येनेक्षते शृणोतीदं जिघ्रति व्याकरोति च ।
स्वाद्वस्वादु विजानाति तत्प्रज्ञानमुदीरितम् ॥ २१.

चतुर्मुखेन्द्रदेवेषु मनुष्याश्वगवादिषु ।
चैतन्यमेकं ब्रह्मातः प्रज्ञानं ब्रह्म मय्यपि ॥ २२.

परिपूर्णः परात्मास्मिन्देहे विद्याधिकारिणी ।
बुद्धेस्साक्षितया स्थित्वा स्फुरन्नहमितीर्यते ॥ २३.

स्वतःपूर्णः परात्मात्र ब्रह्मशब्देन वर्णितः ।
अस्मीत्यैक्यपरामर्शात्तेन ब्रह्मभवाम्यहम् ॥ २४.

एके मे वाऽद्वितीयं सन्नामरूपाविवर्जितं ।
सृष्टेः पुराऽधुनाप्यस्य तादृक्त्वं तदितीर्यते ॥ २५.

श्रोतुर्देहेन्द्रियातीतं वस्त्वत्र त्वंपदेरितं ।
एकता गृह्यतेऽसीति तदैक्यमनुभूयताम् ॥ २६.

स्वप्रकाशापरोक्षत्वमयमित्युक्तितो मतं ।
अहङ्कारादिदेहान्तात्प्रत्यगात्मेति गीयते ॥ २७.

दृश्यमानस्य सर्वस्य जगतस्तत्वमीर्यते ।
ब्रह्मशब्देन तद्ब्रह्म स्वप्रकाशात्मरूपकम् ॥ २८.

इत्येवं हि शिवेनोक्तं शुकब्रह्मर्षयेऽष्टकं ।
अत्रानुलोम्यमेवास्ति वाक्यार्थस्य रघूत्तम ॥ २९.

राम श्रुत्वेवमाक्षेपं सप्रमाणं हनूमतः ।
किञ्चिद्विस्मयमापन्नः प्रत्युवाच महामतिः ॥ ३०.

॥ श्रीरामः ॥

हनूमन् साधुरेवायमाक्षेपश्श्रुतिपूर्वकः ।
तथाप्यवेहि सिद्धान्तं मदुक्तक्रममादरात् ॥ ३१.

आचार्येणैव कर्तव्यो यतस्तत्वमसीत्ययं ।
उपदेशस्ततःपूर्वमिदं वाक्यमिति स्फुटम् ॥ ३२.

शिष्येणैव च कर्तव्योऽहंब्रह्मास्मीत्ययं यतः ।
अभ्यासस्ततएतत्तु वाक्यं पश्चादिति स्फुटम् ॥ ३३.

अनयोर्वाक्ययोस्स्पष्टपौर्वापर्येण चामुना ।
आदावाथर्वणं वाक्यं विध्यन्तेर्ग्वेदगं महत् ॥ ३४.

प्रातिलोम्याभ्युपगमे प्यनुबन्धचतुष्टयं ।
क्रमेण सिध्यति प्राज्ञैस्तन्नवाच्योऽन्यथा ध्रुवम् ॥ ३५.

रहस्योक्तोपदेशस्तु न मृषा पारमेश्वरः ।
तथा वाक्योपदेशो हि सामान्यार्थश्च मारुते ॥ ३६.

वाक्यानुग्राहकन्यायपरिशीलनलक्षणं ।
मननं यदि तत्रासीद्विशेषार्थस्तव स्फुरेत् ॥ ३७.

अनुबन्धाविरोधेन मीमांसायामिहेदृशी ।
मदुक्तप्रातिलोम्यं हि समीचीनं भवत्यलम् ॥ ३८.

त्वमेव सम्यक्पश्येदं गुरुशिष्यक्रमोदितं ।
यजुस्सामगतं वाक्यद्वयं पवननन्दन ॥ ३९.

उपदेशंविना कोवा ब्रह्मात्मैक्यं समभ्यसेत् ।
अस्यां महत्यां युक्तौ ते संशयो मास्तु कश्चन ॥ ४०.

सद्गुरूक्तस्य चार्थस्य मन्तव्यत्वं परीक्षया ।
श्रुत्यैव प्रोच्यते तस्मात्साधुरेषा विचारणा ॥ ४१.

महावाक्यात्मको मन्त्रो गुह्याद्गुह्यतरोप्ययं ।
तुभ्यं मयादरेणाद्य व्यक्तएवोपादिश्यते ॥ ४२.

वाक्यावधारणेप्यत्र कृतकृत्योभवेन्नरः ।
विविच्य किमु वक्तव्यमेवमर्थावधारणे ॥ ४३.

सर्वमन्त्रोपदेष्टृभ्यो महावाक्योपदेशिकः ।
उत्तमस्सर्वदाऽराध्यस्ततोप्यर्थोपदेशिकः ॥ ४४.

महावाक्यार्थदातारं प्राणेभ्योप्याधिकं बुधाः ।
आहुः प्राणाधिकात्मैक्यनिष्ठा प्राप्ता यतोऽमुना ॥ ४५.

यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ ।
तस्यैते कथिताह्यर्था प्रवर्धन्ते सुविस्तराः ॥ ४६.

महावाक्योदितानर्थानेतांच्छ्रुत्वा ममाननात् ।
मत्वा मया स्वयं ध्यात्वा मामेवैष्यस्यसंशयम् ॥ ४७.

भिद्यते हृदयग्रन्धिः छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते तव कर्माणि मयि दृष्टे परावरे ॥ ४८.

एवं साति मदुक्तार्थे तवान्यस्संशयो भवेत् ।
दशोपनिषदश्श्रैष्ठ्यमष्टोत्तरशतादपि ॥ ४९.

अथवा साम्यमेवास्तां सामान्यादुभयोरपि ।
महावाक्योपदेशस्य नाधिकत्वमिति मारुते ॥ ५०.

नैषयुक्तस्समाधीनामष्टोत्तरशते यतः ।
स्वानुभूत्येकहेतूनां प्रपञ्चो नेतरत्र तु ॥ ५१.

यथात्र कृतयज्ञस्य फलं स्वर्गेऽनुभूयते ।
तथा दशोक्तवाक्यानां फलमष्टोत्तरेशते ॥ ५२.

अहमेव यतोऽस्म्यर्थो वाक्यानां महतामपि ।
ततो मदेकशरणो मद्याजी मां नमस्कुरु ॥ ५३.

मद्दर्शनं मच्छ्रवणं मदेकमननं सदा ।
मन्निदिध्यासनं नित्यं समाधिश्चास्तु ते मयि ॥ ५४.

एवं यद्यावयोर्भेदो गुरुश्शिष्यइतीरितः ।
चैतन्यैकस्वरूपत्वादात्मनो गळितो भवेत् ॥ ५५.

वस्तुतो हि त्वमेवाहमहमेव त्वमद्य वा ।
आवयोर्भेदवार्ता तु व्यवहारैकगोचरा ॥ ५६.

त्वामहं वेद्मि सर्वज्ञो मां त्वं वेत्सि न सर्वधा ।
अतोऽत्र भेदस्सिद्धोऽस्ति व्यवहारेऽञ्जनासुत ॥ ५७.

कालत्रयेप्यनन्यत्वमन्यत्वं वा न युज्यते ।
आद्यन्तयोरनन्यत्वान्मध्येऽन्यत्वाच्च कार्यतः ॥ ५८.

नापि मध्यगतान्यत्व मविनाशी कथञ्चन ।
मृण्मध्यस्थघटत्वस्य विनाशित्वप्रदर्शनात् ॥ ५९.

त्वं शिष्यलक्षणोपेतो मदन्यस्सततं यदि ।
प्रकुप्येयुः श्रुतेश्शब्दा मम पूर्णत्ववादिनः ॥ ६०.

अतस्त्वं श्रुतियुक्तिभ्यां त्वाद्भिदां व्यावहारिकीं ।
निश्चित्य मे लभस्वारादभिदां पारमार्थिकीम् ॥ ६१.

इत्युक्तः कपिशार्दूलः परमानन्दपूरितः ।
प्रणम्य शिरसा राममिदं वचनमब्रवीत् ॥ ६२.

॥ हनूमान् ॥

कृतार्थोऽहं कृतार्थोऽहं कृतार्थोऽहं पुनःपुनः ।
अद्य मे सफलं जन्माप्यद्य मे सफलं तपः ॥ ६३.

अद्य मे सफलं दानमद्य मे सफलं कुलं ।
अद्य मे सफलं कृत्यमद्य मे सफलं बलम् ॥ ६४.

अहोज्ञानमहोज्ञानं अहोसुखमहोसुखम् ।
अहोशास्त्रमहोशास्त्रं अहोगुरुरहोगुरुः ॥ ६५.

रामचन्द्र दयासिन्धो सर्ववेदान्तसागर ।
तुभ्यन्देयं न पश्यामि किञ्चिदत्र न मामपि ॥ ६६.

त्वमेव देहश्च मम त्वमेव सर्वेन्द्रियाणित्वमिदं मनश्च ।
प्राणास्त्वमेव त्वमहञ्च सर्वं त्वमेव मे मोचकदेशिकेश ॥ ६७.

अपारसंसारसमुद्रमग्नं मां श्वापदं ह्युद्धृतवांस्त्वमेवं ।
अतस्त्वदन्यो मम कोऽत्र नाथस्त्रातास्त्वयोद्ध्येश नमोनमस्ते ॥ ६८.

यदाङ्घ्रिपङ्केरुहदर्शनार्थं ब्रह्मेन्द्रपूर्वास्सकलाऽमराश्च ।
तीव्रन्तपश्चेरुरयं प्रसन्नस्त्वं मे रघुश्रेष्ठ नमो नमस्ते ॥ ६९.

इति तत्वसारायण उपासनाकाण्डस्य द्वितीयपादे सर्ववेदरहस्यार्थासु
श्रीरामगीतासूपनिषत्सु
महावाक्यार्थविवरणं नाम
॥ चतुर्दशोऽध्यायः ॥

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*॥ हनूमान् ॥

रघुनाथ दयासिन्धो श्रोतव्यं निखिलं श्रुतं ।
तथापि नवचक्राणां विवेकं मे वद प्रभो ॥ १.

॥ श्रीरामः ॥

श्रुणु वक्ष्याम्यशेषेण श्रुत्युक्तेनैव वर्त्मना ।
नवचक्रविवेकं ते वायुसूनो महामते ॥ २.

मूलाधाराभिधञ्चक्रं प्रथमं समुदीरितं ।
तत्र ध्येयं स्वरूपन्तु पावकाकारमुच्यते ॥ ३.

स्वाधिष्ठानाभिधं चक्रं द्वितीयञ्चोपरिस्थितं ।
प्रवाळाङ्कुरतुल्यन्तु तत्र ध्येयं निगद्यते ॥ ४.

त्रितीये नाभिचक्रेतु ध्येयं रूपं तटिन्निभं ।
तुर्ये हृदयचक्रेतु ज्योतिर्लिङ्गाकृतीर्यते ॥ ५.

पञ्चमे कण्ठचक्रेतु सुषुम्ना श्वेतवर्णिनी ।
ध्येयं षष्ठे तालुचक्रे शून्यं चित्तलयार्थकम् ॥ ६.

भ्रूचक्रे सप्तमे ध्येयं दीपाङ्गुष्ठप्रमाणकं ।
आज्ञाचक्रेऽष्टमे ध्येयं रूपं धूम्रशिखाकृति ॥ ७.

आकाशचक्रे* नवमे परशुस्स्वोर्ध्वशाक्तिकः ।
एवं क्रमेण चक्राणि ध्येयरूपाणि विद्धि च ॥ ८.

अखण्डैकरसत्वेन ध्येयस्यैक्येप्युपाधितः ।
आकारा विविधा युक्ता नोपाधिश्चेतरस्स्वतः ॥ ९.

विद्या शक्तिविलासेन पावकाद्विष्फुलिङ्गवत् ।
एकस्माद्ब्रह्मणोऽखण्डात् विविधाकृतयोऽभवन् ॥ १०.

प्रत्यगात्माभिधानान्तदेतेषां ध्येयवस्तुनां ।
अचेतनत्वं स्वप्नेपि नशंक्यं विबुधैरपि ॥ ११.

अन्येच योगिभिर्ध्यानेष्वाकाराश्चेतनात्मकाः ।
दृश्यन्ते तांश्च वक्ष्यामि सावधानमनाश्शृणु ॥ १२.

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* नवममाकाशचक्रमिति सौभाग्यलक्ष्म्युपनिषदा दृश्यते. आज्ञाचक्रेच इति मूलन्त्वपपाठमेव.

वटस्य कणिकाकारश्श्यामाकसदृशः क्वचित् ।
श्यामाकतण्डुलाकारो वालाग्रशतभागवत् ॥ १३.

नीवारशूकवच्छुक्लज्योतिर्वत्सूर्यवत्क्वचित् ।
चन्द्रवच्चाणुवत्सूक्ष्मः प्रादेशपरिमाणवान् ॥ १४.

खद्योतवच्च स्फटिकसदृशस्तारवत्क्वचित् ।
नीलज्योतिः क्वचिद्रक्तज्योतिश्शुभ्रद्युतिः क्वचित् ॥ १५.

विविधज्योतिरन्यत्र ज्योतिषांज्योतिरेव सः ।
अभिव्यक्तिकराएवमाकारा ब्रह्मणि स्थिताः ॥ १६.

योगिनां यतचित्तानां जितश्वासेन्द्रियात्मनां ।
ध्यानेनामी प्रकाशन्ते चिदाकाराः पुनःपुनः ॥ १७.

व्यवहारदशायाञ्च योगिनः खण्डरूपकं ।
स्तंभकुड्यकुसूलादिष्विदं ज्योतिः प्रकाशते ॥ १८.

यत्र यत्र विकारेषु दृष्टिः पतति योगिनः ।
ते सर्वे चिन्मया भान्ति तटिद्वत्तत्क्षणे भृशं ॥ १९.

उक्तात्मभानतः पूर्वं पश्चाच्च विविधा कपे ।
अभिव्यज्यन्त एतस्य नादास्तात्सिद्धिसूचकाः ॥ २०.

मृदङ्गनादवत् घण्टानादवन्मेघनादवत् ।
वीणानिनादवच्छङ्खनादवत्तेप्यनेकधा ॥ २१.

नादान्ते विदितं ज्योतिर्येनैव ध्यानयोगतः ।
तस्येन्द्रियाणि वश्यानि सदश्वाइव सारथेः ॥ २२.

येनाविदितमेतत्तु ज्योतिरब्रह्मता धिया ।
तस्येन्द्रियाण्यवश्यानि दुष्टाश्वाइव सारथेः ॥ २३.

ज्योतिरेव परं ब्रह्म ज्योतिरेव परं सुखं ।
ज्योतिरेव पराशान्तिर्ज्योतिरेव परंपदम् ॥ २४.

ज्योतिरेव परं लक्ष्यं ज्योतिरेव परागतिः ।
ज्योतिरेव परं रूपं तस्माज्ज्योतिर्विलोकयेत् ॥ २५.

ज्योतिरेव परं ब्रह्म ब्रह्मैव ज्योतिरव्ययं ।
ज्योतिरेव परात्मासौ परात्मा ज्योतिरुत्तमम् ॥ २६.

ज्योतिश्चाहमहं ज्योतिः ज्योतिस्त्वं त्वं च तत्खलु ।
तस्मात्सर्वप्रयत्नेन ज्योतिरन्वेषणं कुरु ॥ २७.

अंशांशित्वविभागोयं प्रत्यगात्म परात्मनोः ।
आब्रह्मात्मैक्य बोधात्स्यात् सफलो न ततःपरं ॥ २८.

नवचक्रेषु यः पश्येद्यत्रकुत्रापि योगतः ।
प्रत्यगात्मानमन्तेयं ब्रह्मलोके महीयते ॥ २९.

विज्ञाननिश्चितार्थानां यतीनां या परागतिः ।
प्रोक्ता सैवास्य विदुषो नात्रकार्या विचारणा ॥ ३०.

उक्तलक्षणमात्मानं कूटस्थं सद्गुरोर्मुखात् ।
श्रुत्वात्र पश्येद्ध्यानेन मुद्रया भद्रयापि च ॥ ३१

एतद्दर्शनहीनस्य वाक्यार्थश्रवणादिषु ।
हनूमन्नाधिकारोऽस्ति चित्तसंशुद्ध्यसंभवात् ॥ ३२.

एतदभ्यासकाले तु प्रतिबन्धाभवन्त्यलं ।
स्वेदकम्पभयभ्रान्तिनिद्रालस्यलयादयः ॥ ३३.

युक्त्या सुसूक्ष्मया धीमांस्तान्निरस्य प्रयत्नतः ।
एकान्तसेवया नित्यमभ्यसेत्तमतन्द्रितः ॥ ३४.

पुत्रदारादयो लोका देवाइन्द्रादयोपि च ।
निष्कामस्यास्य योगस्य भवेयुर्विघ्नकारिणः ॥ ३५.
वैराग्येण सुतीव्रेण तान्विघ्नांश्च महामतिः ।
निहत्याक्षुब्धहृदयो ध्यानयोगं सदाऽभ्यसेत् ॥ ३६.
क्रमेण परमात्मानं सद्गुरोः करुणाबलात् ।
दृष्ट्वा योगी स्वरूपज्ञो भवेदिह जितेन्द्रियः ॥ ३७.
एवमुक्तः कपिश्रेष्ठश्श्रद्धया परया युतः ।
जानकीरमणं शान्तं पुनः पप्रच्छ राघवम् ॥ ३८.

॥ हनूमान् ॥

स्वामिन् जितेन्द्रियस्यात्र लक्षणं किं वद प्रभो ।
येन विद्वानयञ्चायमविद्वानिति वेद्म्यहम् ॥ ३९.

॥ श्रीरामः ॥

कामः क्रोधस्तथा दर्पो लोभमोहादयश्च ये ।
तांस्तु दोषान् परित्यज्य परिव्राण्णिर्मलो भवेत् ॥ ४०.
रागद्वेषवियुक्तात्मा समलोष्ठाश्मकाञ्चनः ।
प्राणिहिंसानिवृत्तश्च मुनिस्स्यात्सर्वनिस्पृहः ॥ ४१.
डंभाहङ्कारनिर्मुक्तो हिंसापैशुन्यवर्जितः ।
आत्मज्ञानगुणोपेतो यतिर्मोक्षमवाप्नुयात् ॥ ४२.
इन्द्रियाणां प्रसङ्गेन दोषमृच्छत्यसंशयं ।
सन्नियम्य कृतान्येव ततस्सिद्धिं निगच्छति ॥ ४३.
नजातुकामः कामानामुपभोगेन शाम्यति ।
अभिवर्धतएवायं हविषाग्निरिवाधिकम्* ॥ ४४.

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* हविषा कृष्णवर्त्मेव भूयएवाभिवर्धते इति पाठान्तरम्.

श्रुत्वा स्पृष्ट्वाच भुक्त्वा च दृष्ट्वाऽऽघ्रात्वा च यो नरः ।
सहृष्यति श्लाघति वा साविज्ञेयो जितेन्द्रियः ॥ ४५.

इदं मृष्टमिदन्नेति योऽश्नन्नपि न सज्जति ।
हितं सत्यं मितं वक्ति तमजिह्वं प्रचक्षते ॥ ४६.

अद्य जातां यथा नारीं तथा षोडशवार्षिकीं ।
शतवर्षाञ्च यो दृष्ट्वा निर्विकारस्सषण्डकः ॥ ४७.

भिक्षार्थमटनं यस्य विण्मूत्रकरणाय च ।
योजनान्नपरं याति सर्वथा पङ्गुरेव सः ॥ ४८.

तिष्ठतो व्रजतो वापि यस्य चक्षुर्नदूरगं ।
चतुर्युगां भुवं मुक्त्वा परिव्राट् सोऽन्धउच्यते ॥ ४९.

हिताहितं मनोरामं वचश्शोकावहञ्च यत् ।
श्रुत्वापि न शृणोतीव बधिरस्सप्रकीर्तितः । ५०.

सान्निध्ये विषयाणां यस्समर्थोऽविकलेन्द्रियः ।
सुप्तवद्वर्तते नित्यं साभिक्षुर्मुग्धउच्यते ॥ ५१.

इन्द्रियाणि समाहृत्य कूर्मोऽङ्गानीव सर्वशः ।
क्षीणेन्द्रियमनोवृत्तिर्निराशीर्निष्परिग्रहः ॥ ५२.

निर्ममो निरहङ्कारो निरपेक्षो निराशिषः ।
विविक्तदेशसंसक्तो मुच्यते नात्रसंशयः ॥ ५३.

सम्मानाद्ब्राह्मणो नित्यमुद्विजेत विषादिव ।
अमृतस्येव चाकाङ्क्षेदवमानस्य सर्वदा ॥ ५४.

सुखं ह्यवमतश्शेते सुखञ्च प्रतिबुध्यते ।
सुखञ्चरति लोकेऽस्मिन्नवमन्ता विनश्यति ॥ ५५.

अतिवादांस्तितिक्षेत नावमन्येत कश्चन ।
नचेमन्देहमाश्रित्य वैरं कुर्वीत केनचित् ॥ ५६.

क्रुध्यन्तं न प्रतिक्रुध्येदाकृष्टः कुशलं वदेत् ।
सप्तद्वारावकीर्णाञ्च न वाचमनृतां वदेत् ॥ ५७.

अध्यात्मरतिरासीनस्सर्वत्र समदर्शनः ।
आत्मनैवासहायेन सुखार्थी विचरेदिह ॥ ५८.

इन्द्रियाणां निरोधेन रागद्वेषक्षयेन च ।
अहिंसया च भूतानाममृतत्वाय कल्पते ॥ ५९.

अयमर्थो यतेरेव नान्यस्येति न निश्चिनु ।
इतराश्रमिणामेषमुमुक्षुत्वे नियम्यते ॥ ६०.

उक्तलक्षणसंपत्तिस्समा द्विविधयोगिनां ।
आधारस्थात्मयुक्ता ये निराधारात्मयोगिनः ॥ ६१.

तुर्ये हृदयचक्रे यः कूटस्थो भाति चेतनः ।
निर्लेपो जीवसाक्षित्वाद्ब्रह्मांशत्वाच्च संस्थितः ॥ ६२.

छत्रिन्यायेन संसारबद्धत्वमुपचर्यते ।
जीवाश्रयत्वाद्धंसस्य साहचर्याच्च सर्वदा ॥ ६३.

नाडीनामाश्रयः पिण्डो नाड्यः प्राणस्य चाश्रयाः ।
जीवस्य निलयः प्राणो जीवोहंसस्यचाश्रयः ॥ ६४.

हंसशब्दोदितो ह्येषकूटस्थः प्रत्यगाह्वयः ।
ऋतपानादिराहितस्सर्वदा भासते स्वयम् ॥ ६५.

हंसशब्दस्स्वयं साक्षाद्ब्रह्मात्मत्वं ब्रवीत्ययं ।
अकारलुप्तहङ्कारात्स्वब्रह्म च सकारतः ॥ ६६.

तस्माद्ब्रह्मात्मता सिध्यै हंसमन्त्रं सदाऽभ्यसेत् ।
मन्त्राणामुत्तमं मन्त्रं हंसमन्त्रं प्रचक्षते ॥ ६७.
आधाराधिष्ठितत्वेन केचित्सगुणतां विदुः ।
तन्नसङ्गतमेवास्य ज्योतिष्मत्वात्स्फुलिङ्गवत् ॥ ६८.
ज्योतिष्ट्वंसगुणस्यापि प्रवदन्तीह केचन ।
तत्तु मायासमेतत्वान्नमुख्यमवकल्पते ॥ ६९.
आधारेषु समस्तेष्वप्युक्तस्य प्रत्यगात्मनः ।
द्रष्टव्यत्वस्य नियमो नैव चित्तविशुद्धये ॥ ७०.
यत्रकुत्रापि चाधारे दृष्ट्वा ध्यानेन तं ततः ।
शुद्धचित्तो महावाक्यश्रवणेऽधिकृतो भवेत् ॥ ७१.
एवं विदित्वा नवचक्रसंस्थ मात्मानमानन्दचिदंशरूपं ।
यस्सर्वसंसारनिवृत्तिकामस्संपूर्णरूपं विशते क्रमेण ॥ ७२.

दृष्ट्वोक्तमात्मानमथात्मविन्मुखा-
द्ब्रह्मात्मनोस्तत्वमसीति चैकतां ।
श्रुत्वाऽथ मत्वा च तदेकनिष्ठया
प्रयाति सद्यः परमं पदं मम ॥ ७३.

इति तत्वसारायण उपासनाकाण्डस्य द्वितीयपादे सर्ववेदरहस्यार्थासु
श्रीरामगीतासूपनिषत्सु
नवचक्रविवेकयोगो नाम
॥ पञ्चदशोऽध्यायः ॥

॥ हनूमान् ॥

भगवन् जानकीकान्त ब्रह्मविज्ञानिनामिह ।
अणिमाद्या महासिद्धीर्लक्ष्माण्याहुश्च केचन ॥ १.

ममापि तत्र विश्वासो भवत्येव यतोऽखिलाः ।
तद्वन्तःपूर्वकाश्रीमद्वासिष्ठादिमहर्षयः ॥ २.

॥ श्रीरामः ॥

हनूमंच्छृणु वक्ष्यामि सावधानेन चेतसा ।
अवश्यश्राव्यमेवेदं यतस्सर्वोत्र मुह्यति ॥ ३.

द्रव्यादिसाध्या अष्टौ यदाणिमाद्याश्च सिद्धयः ।
ब्रह्मज्ञानविरोधिन्यो मुमुक्षुस्ता नवाञ्छति ॥ ४.

इच्छाऽधिक्येन सिद्धिस्स्यादनिच्छाधिक्यतः परा ।
मुक्तिरेकत्र वासोन तदन्योन्यविरुद्धयोः ॥ ५.

नात्रोदाहरणीयास्ते श्रीवसिष्ठादयो यतः ।
आधिकारिकतां प्राप्तास्सर्वज्ञात्परमेश्वरात् ॥ ६.

जन्मान्तरकृतैस्तीव्रैर्ज्ञानकर्मसमुच्चयैः ।
सिद्धिज्ञानउभे प्राप्ता अन्येपान्ते नृणां कथम् ॥ ७.

जगत्प्रतीतिहीनत्वाद्विदेहस्य न सिद्धिषु ।
विस्मयस्तु भवेज्जीवन्मुक्तादेरिति चेच्छृणु ॥ ८.

दर्शितासु विचित्रासु सिद्धिष्वत्यद्भुतास्वपि ।
न क्वचिद्विस्मयं गच्छेज्जीवन्मुक्तो हसन्निह ॥ ९.

अपि शीतरुचावर्के सुतीक्ष्णेऽपीन्दुमण्डले ।
अप्यधःप्रसरत्यग्नौ जीवन्मुक्तो न विस्मयी ॥ १०.

मायीशनिर्मितैर्भावैरत्याश्चर्यकरैरपि ।
अमोहितं कथं धीरं मोहयेयुः कुसिद्धयः ॥ ११.

येकेचन जगद्भावास्तानविद्यामयान्विदुः ।
कथं तेषु किलात्मज्ञस्त्यक्ताविद्यो निमज्जति ॥ १२.

सामानाधिकरण्यन्तु न कलौ स्यात्कचिज्जने ।
अधिकारवतां पुंसां तादृशानामभावतः ॥ १३.

अत्र येऽद्भुतकर्माणोव्यधिकाराअपीश्वराः ।
ईशांशा ऊर्जितत्वात्ते न यथा कुमुदादयः ॥ १४.

अष्टादशप्रसिद्धास्ते सिद्धिप्राधान्यवादिनः ।
अगस्त्यप्रमुखास्सिद्धास्त्वधिकाराद्रुभे गताः ॥ १५.

तस्मात्त्यक्त्वैव सिद्धीच्छाम्मुमुक्षुः पुरुषोत्तमः ।
अष्टोत्तरशताभ्यासं कुर्याद्ज्ञानैकवाञ्छया । १६.

अष्टोत्तरशते प्रोक्तास्सिद्धयः किल मारुते ।
मन्दबुद्ध्यनुरोधेनेत्येव विद्धि विचक्षण ॥ १७.

श्रुतिस्मृतिपुराणेषु सिद्धीनां दूषणं बहु ।
श्रुतमेव ततः प्राज्ञ स्वप्नेप्याकांक्षते न ताः ॥ १८.

सकामैस्सगुणोपास्त्या साध्यास्तास्सिद्धयो नृभिः ।
निष्कामैर्निर्गुणोपास्त्या साध्यं ज्ञानं परात्मनः ॥ १९.

एवं सति कथं नृणां द्वयोस्साधनयोरिह ।
फलयोर्वापि संसिद्धिः प्रकाशतमसोरिव ॥ २०.

तस्मादात्मविदामत्र लक्षणानीति सिद्धयः ।
इमां मतिं परित्यज्य विद्ध्यन्यानि मरुत्सुत ॥ २१.

निर्ममत्वमहङ्कारहीनत्वं सङ्गहीनता ।
सदा शान्त्यादियुक्तत्वं संसारेऽस्मिन्विरक्तता ॥ २२.

जितेन्द्रियत्वमात्मेक्षा तत्परत्वमहर्निशं ।
निष्परिग्रहता द्वन्द्वसमता निरपेक्षता ॥ २३.

सर्वव्यापारवैमुख्यं निजानन्दैकसक्तता ।
एवमादीनि सर्वाणि ज्ञानिनां लक्षणानि तु ॥ २४.

अणिमाद्यन्यसिद्धीच्छां स्वात्मसिद्धीच्छया भृशं ।
विहायात्मैकनिष्ठो यस्सस्वसिद्धो नरोत्तमः ॥ २५.

ऐन्द्रजालिकतुल्यत्वात्सिद्धीनां नैव सत्यता ।
इति यस्य स्थिरा बुद्धिस्सस्वासिद्धो नरोत्तमः ॥ २६.

दरिद्रधनिनोः पुण्यपापयोश्शत्रुमित्रयोः ।
शीतोष्णयोस्समो योऽस्ति सस्वसिद्धो नरोत्तमः ॥ २७.

यस्तु सिद्धीरुपेक्ष्यैव निरन्तरसमाधिना ।
नित्यानन्दमवाप्नोति सस्वसिद्धो नरोत्तमः ॥ २८.

मोक्षस्य बहवश्शास्त्रे प्रोच्यन्ते प्रतिबन्धकाः ।
अणिमादीच्छया तुल्यः प्रतिबन्धो न कश्चन ॥ २९.

यस्याणिमादिसिद्धीच्छा लेशमात्रापि वर्तते ।
कल्पकोट्यापि तस्यात्मज्ञानासिद्धिर्नसेत्स्यति ॥ ३०.

विटसंसर्गवत्सिद्धसंसर्गं मोहवर्धकं ।
महाभयङ्करं ज्ञात्वा सिद्धांस्त्यजति यो नरः ॥ ३१.

तस्य निर्विघ्नमेकान्तनिष्ठया निर्विकल्पया ।
अनायासमिहैवात्मज्ञानसिद्धिर्भवेद्ध्रुवम् ॥ ३२.

यस्यात्मज्ञानगन्धस्य गन्धो वा यदि विद्यते ।
तस्य सिद्धिषु सर्वासु मोहो नोप[illegible] ॥ ३३.

ऐन्द्रजालिक कर्तापि भ्रान्तान् भ्रमयति स्वयं ।
अभ्रान्तएव सिद्धस्तु स्वभ्रान्तो भ्रमयत्यहो ॥ ३४.

अज्ञानं सिद्धिरूपेण ह्यविद्याध्याससंज्ञिकं ।
देहात्मज्ञानिषु स्वैरं स्फुटमेव प्रकाशते ॥ ३५.

ब्रह्मद्रोह शिवद्रोह गुरुद्रोहादिपातकं ।
पूर्वजन्मकृतं सर्वं विद्धि सिद्धिफलं कपे ॥ ३६.

पापानां महतां ज्ञानप्रतिबन्धकता यथा ।
तथाऽणिमादिसिद्धीनामतस्सिद्धिमतिं त्यजेत् ॥ ३७.

अणिमा महिमा मूर्तेर्गरिमा लघिमा तथा ।
प्राप्तिः प्राकाम्यमीशत्वमिन्द्रियश्रुतशक्तिभिः ॥ ३८.

गुणासङ्गो वशित्वञ्चेत्येवमष्टविभूतयः ।
प्रसिद्धास्ताउपेक्ष्यैव स्वस्वरूपं विचिन्तयेत् ॥ ३९.

अनूर्मिमत्वं देहेस्मिन्दूरश्रवणदर्शनं ।
मनोजवः कामरूपं परकायप्रवेशनम् ॥ ४०.

स्वच्छन्दमृत्युर्देवानां सहक्रीडानुदर्शनं ।
सङ्कल्पितार्थसंसिद्धिराज्ञाप्रतिहतागतिः ॥ ४१.

त्रिकालज्ञत्वमद्वन्द्वं परचित्ताद्यभिज्ञता ।
अग्न्यर्काम्बुविषादीनां प्रतिष्टंभो पराजयः ॥ ४२.

एताश्चोद्देशतः प्रोक्ता योगधारणासिद्धयः ।
सगुणेशप्रसादेन सर्वाः प्राप्नोति मानवः ॥ ४३.

निर्गुणे मय्यखण्डात्मन्यात्मानं धारयन्मुनिः ।
निष्कामपरमानन्दं मामेवाप्नोत्यसंशयं ॥ ४४.

॥ हनूमान् ॥

ईशप्रसादलब्धानां सिद्धीनां पापतुल्यता ।
कथं त्वयोक्ता श्रीराम वद मे करुणानिधे ॥ ४५.

॥ श्रीरामः ॥

विज्ञानप्रतिबन्धत्वसामान्यात्सिद्धयोऽखिलाः ।
ईशप्रसादलब्धाअप्यत्र हेया मुमुक्षुणा ॥ ४६.
पापानीव च पुण्यानि विधूयन्ते बुधैः खलु ।
सकामपुण्यकार्यत्वं सिद्धीनामपि विश्रुतम् ॥ ४७.
ब्रह्मलोकतृणीकारलक्षणं जायते यदि ।
वैराग्यं तस्य सिद्धीच्छा नैव जायेत काचन ॥ ४८.
स्वदेहाशुचिगन्धेन न विरज्येत यः पुमान् ।
वैराग्यकारणं तस्य किमन्यदुपदिश्यते ॥ ४९.
रसवद्वायुवच्चास्य मनसश्चञ्चलत्वतः ।
वाञ्छा विविधभोगेषु जायते सिद्धिरूपिषु ॥ ५०.
साधनानि बहून्याहुश्चित्तैकाग्र्याय केचन ।
तैलधारामिवाच्छिन्नं मन्नाम्नां कीर्तनं परे ॥ ५१.
षडक्षरादिमन्त्राणां जपेनोपांशुनेत्यथ ।
अन्ये तु हठयोगेन प्राणसंरोधनात्मना ॥ ५२.
सत्कथाश्रवणेनान्ये सत्तर्केणेति चापरे ।
प्रतीकोपासनेनान्ये पूजास्तोत्रादिरूपिणा ॥ ५३.
एवमन्येपि यागाद्यैः चित्तैकाग्र्यं भवेदिति ।
कर्मिणः प्राहुरेतेषां गौणसाधनता यतः ॥ ५४.

अतश्चित्तस्य चाञ्चल्यनिवृत्त्यै मारुतात्मज ।
मुख्यसाधनता स्वात्मध्यानस्यैवोपपद्यते ॥ ९५.

स्वस्तिकासनमास्थाय समाहितमनास्तथा ।
अपानमूर्द्ध्वमुत्थाप्य प्रणवेन शनैश्शनैः ॥ ९६.

हस्ताभ्यां धारयेत्सम्यक्कर्णादिकरणानि च ।
अङ्गुष्ठाभ्यामपि श्रोत्रे तर्जनीभ्यां तु चक्षुषी ॥ ९७.

नासापुटावथान्याभ्यां प्रच्छाद्य करणानि वै ।
आनन्दाविर्भवो यावज्ज्योतिस्फूर्तिश्च मारुते ॥ ९८.

तावत्प्राणं ब्रह्मरन्ध्रस्थाने शिरसि धारयेत् ।
षण्मुखीकरणञ्चैतदतिगोप्यतरं त्वया ॥ ९९.

इति तत्वसारायण उपासनाकाण्डस्य द्वितीयपादे सर्ववेदरहस्यार्थासु
श्रीरामगीतासूपनिषत्सु
अणिमादिसिद्धिदूषणं नाम
॥ षोडशोऽध्यायः ॥

॥ हनूमान् ॥

भगवन् वेदतत्वज्ञ त्वन्मुखाम्बुजानिस्सृतं ।
अष्टोत्तरशतार्थैकमधु पीतं मयाधिकम् ॥ १.

एतेन कृतकृत्यत्वं मम सिद्धं नसंशयः ।
तथापि किञ्चिच्छ्रोतव्यमस्ति वैदुष्यसिद्धये ॥ २.

दशोपनिषदि श्रीमन्बहुविद्याः प्रपञ्चिताः ।
अवश्यवेदितव्यास्ता इत्याहुर्विबुधोत्तमाः ॥ ३.

॥ सप्तदशोऽध्यायः ॥

विद्यासन्ततिविज्ञानाभावे किञ्चिदज्ञता मम ।
भवेदिति च मन्येऽहं तस्मात्तास्त्वन्निबोध मे ॥ ४.

॥ श्रीरामः ॥

हनूमंच्छृणु वक्ष्यामि विद्यासन्ततिमद्भुतां ।
दशोपनिषादि प्रोक्तां विद्वद्भिः परमादृताम् ॥ ५.

छान्दोग्ये बृहदारण्येप्येताविद्याः प्रपञ्चिताः ।
तास्वेका सत्यविद्याख्या यस्यां स्वांशः प्रसीदति ॥ ६.

दक्षिणेक्षिणि सूर्ये च यउपास्य स्वयंप्रभः ।
सएवाखण्डरूपोस्मीत्येवं ध्यायेदहर्निशम् ॥ ७.

एवं यदि निराधारा सा सद्यो मुक्तिकारिणी ।
भवेत्साधारतायान्तु क्रममुक्त्यै नसंशयः ॥ ८.

अक्ष्यादित्यगतं वस्तु प्रकृतं सगुणं नतु ।
ज्योतिष्ट्वाद्विदुषस्सत्यादनावृत्तेश्च निर्गुणम् ॥ ९.

अन्या दहरविद्याख्या यस्यां ब्रह्मांशईरितः ।
हृत्पुण्डरीकमध्यस्थस्सर्वेषां प्राणिनामपि ॥ १०.

अन्वेष्टव्यं तदेकान्ते विजिज्ञास्यं चिदम्बरं ।
बाह्याम्बरवदापूर्णं भावयेत्सत्यचिद्घनम् ॥ ११.

साधारदर्शने साचेदुपास्तिस्सुसमापिता ।
पूर्ववत्क्रममुक्त्यै सा भवेत्खण्डात्मदर्शनात् ॥ १२.

वैश्वानरस्य विद्यान्या यस्यां प्रादेशमात्रकं ।
ब्रह्मांशं प्रत्यगात्मानं दृष्ट्वा पूर्णञ्च भावयेत् ॥ १३.

प्राणाग्निहोत्रिणस्सर्वेऽप्येनान्नित्यमुपासते ।
तथापि तद्यथार्थत्वं न विजानन्ति मारुते ॥ १४.
अत्राधारापवादश्चेन्नकृतोपि मुमुक्षुणा ।
क्रममुक्तिर्नसन्देहः पूर्णत्वाऽननुचिन्तनात् ॥ १५.
पञ्चाग्निविद्याप्यन्यासीद्यस्यां पञ्चाग्नयश्श्रुताः ।
द्युपर्जन्यक्षितिमयाः पुरुषस्त्रीमयावपि ॥ १६.
तानग्नीन्क्रमशो ध्यात्वा पश्चाद्ब्रह्मैव चिन्तयन् ।
मुक्तिं विन्देत नोचेत्साविरक्तिफलवान् भवेत् ॥ १७.
अन्या च षोडशकलविद्या प्रश्नश्श्रुतीरिता ।
यया च साक्षाद्ब्रह्मात्मा प्रसीदति विवेकिनाम् ॥ १८.
प्राणादयः कला यत्र कल्पिताष्षोडशेरिताः ।
अप्राणमक्षरं प्राप्य कलास्ता उत्सृजेद्बुधः ॥ १९.
प्राणाद्याधारमद्वैतं पूर्णञ्चेद्ब्रह्मभावयेत् ।
सद्योमुक्तिर्बुधस्यात्र नान्यथा कपिनायक ॥ २०.
अन्या चोद्गीथविद्यास्यादुद्गीथं प्रणवात्मकं ।
ध्यात्वा त्रिमात्रं शुद्धस्या*द्यस्यां मुक्तिः क्रमाद्भवेत् ॥ २१.
सद्योमुक्तिनिमित्तत्वं प्रोक्तं षोडशमात्रया ।
विभक्तप्रणवोपास्तेर्यतः पूर्वं मरुत्सुत ॥ २२.
अन्या शाण्डिल्यविद्यास्याद्यस्यामात्मा मनोमयः ।
प्राणदेहश्च भारूप उपास्यइति कथ्यते ॥ २३.
अत्र च प्रत्यगात्मत्वादुपास्यस्य दृढव्रत ।
क्रममुक्तिर्गुणापाये सद्योमुक्तिर्भवत्यपि ॥ २४.

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* शुद्धस्य यस्यांमुक्तिः इति पाठान्तरम्.

अन्या पुरुषविद्यास्यात्पुरुषो यत्र कल्पितः ।
यज्ञत्वेनायुषो वृद्ध्यै सा विद्या काम्यरूपिणी ॥ २५.

द्युनिवेशनपूर्वाणां विभूतीनामिवात्र च ।
गुणानां हेयता युक्ता पुरुषो न तु हीयते ॥ २६.

अन्या पर्यङ्कविद्यास्यात्पर्यङ्कस्थं विधिंप्रति ।
प्रस्थितस्याङ्गानि त्यागः पठ्यते पुण्यपापयोः ॥ २७.

त्रिलिङ्गकत्वात्प्राप्यस्य ब्रह्मलोके मुमुक्षुभिः ।
हेयोपादेयतातत्वशून्यता च क्रमाद्भवेत् ॥ २८.

अन्यात्वक्षरविद्यास्याद्यत्रास्थौल्यादिलक्षणं ।
अक्षरं निर्गुणं ब्रह्म प्रोच्यते ब्राह्मणोत्तमैः ॥ २९.

अविनाश्येककूटस्थचैतन्यविषया यतः ।
इयं ततः क्रमात्सद्यो वा भवेन्मुक्तये परा ॥ ३०.

अन्या संवर्गविद्यास्यादस्यां संवर्गसंज्ञितः ।
वायुः प्राणात्पृथक्सिद्धोह्यध्यात्म्यञ्चाधिदैवतम् ॥ ३१.

वायुसायुज्यसालोक्यवचनात्सगुणैव सा ।
कैवल्यमुक्त्यै निष्कामैर्विदिता चेत्क्रमाद्भवेत् ॥ ३२.

अन्या च मधुविद्यास्याद्यस्यां पृथ्व्यादिकं जगत् ।
उपास्यते मधुत्वेन सान्त्यलिङ्गात्तु निर्गुणा ॥ ३३.

अन्या च प्राणविद्यास्यात्प्राणो ज्यायान् समस्ततः ।
इति संप्रोच्यते सा हि सगुणा विकृतित्वतः ॥ ३४.

उपकोसलविद्यान्या यत्राचार्याग्नयस्त्रयः ।
शिष्यस्योपादिशन्नात्मविद्यां निर्गुणरूपिणीम् ॥ ३५.

सद्योमुक्तिकरी विद्या सा ज्ञेया विबुधैश्श्रुतं ।
यत्पापाश्लेषवचनं पद्मपत्रमिवाम्भसा ॥ ३६.

साद्विद्याऽन्या तु सद्ब्रह्म परोक्षज्ञानरूपिणी ।
छान्दोग्ये परमोदारा प्रवृत्ता श्वेतकेतवे ॥ ३७.

उपदिष्टे परात्मैक्ये तत्र तत्वमसीत्यपि ।
गुरूक्तेस्साधनानुक्तेः क्रममुक्त्यै च सा ध्रुवम् ॥ ३८.

अन्या तु भूमविद्या स्याद्यद्वाऽनन्यन्न पश्यति ।
सैवापरोक्षविज्ञानरूपा विद्येश्वरीमता ॥ ३९.

अनुक्तसाधनत्वेऽपि गुरुप्राधान्यहानितः ।
शिष्यानुभूतिरूपत्वात्सद्योमुक्त्यै च सा भवेत् ॥ ४०.

एवमन्याश्च काश्चित्स्युर्विद्या वेदान्तबोधिताः ।
एतास्तूद्देशतः प्रोक्ता वेदितव्या मनीषिभिः ॥ ४१.

विद्यासन्ततिविज्ञानं शिष्यचित्तपरीक्षणं ।
अवश्यभावि सर्वेषामाचार्याणां विशेषतः ॥ ४२.

अपरीक्षितशिष्याय स्वयञ्चानधिकारिणे ।
उपदिष्टा यथा विद्या गुरुणा विफला भवेत् ॥ ४३.

तथोपदिष्टा विद्यापि शिष्यायाप्यधिकारिणे ।
विद्यासन्ततिविज्ञानहीनेन गुरुणा कपे ॥ ४४.

यथा विद्या प्रदातव्या शिष्यपात्रं सुनिर्मलं ।
सर्वलक्षणसंपन्नं ज्ञात्वैवेति नियम्यते ॥ ४५.

तथा विद्या गृहीतव्या गुरुनाथं सुनिर्मलं ।
सर्वलक्षणसंपन्नं ज्ञात्वैवेति विनिश्चिनु ॥ ४६.

सदाचार्योपदिष्टार्थश्शुक्लपक्षेन्दुवत्क्रमात् ।
शिष्यस्य वर्धते नित्यं पूर्णश्च विमलो भवेत् ॥ ४७.

असद्गुरूपदिष्टार्थः कृष्णपक्षेन्दुवत्क्रमात् ।
शिष्यस्य ह्रसते नित्यं नष्टश्च समलो भवेत् ॥ ४८.

कालान्तरसमुद्भूतं शिष्यदौष्ट्यं महत्तरं ।
ज्ञात्वाऽऽचार्यो यथा रोषाद्दूरतः परिवर्जयेत् ॥ ४९.

कालान्तरसमुद्भूतं गुरुदौष्ट्यं महत्तरं ।
ज्ञात्वा शिष्यस्तथा रोषाद्दूरतः परिवर्जयेत् ॥ ५०.

स्वामिभृत्यौ जगत्यस्मिन्पतिभार्ये च मारुते ।
पितृपुत्रौ च संबद्धावन्योन्यं शास्त्रवर्त्मना ॥ ५१.

तयोरेकस्य पातित्ये यथाऽन्ये नास्ति हेयता ।
एवं संबद्धयोः पूर्वमपि स्याद्गुरुशिष्ययोः ॥ ५२.

अधर्मं प्रतिपन्नस्य गुरोरप्यविवेकिनः ।
स्ववर्णाश्रमहीनस्य शासनं हि विधीयते ॥ ५३.

जात्यशिष्टोऽपि विबुधो गुरुर्भवितुमर्हति ।
कर्माशिष्टस्तु कुत्रापि न गुरुत्वमवाप्नुयात् ॥ ५४.

धर्मोद्देशेन लोकेस्मिन्गुरून् गृह्णन्ति केचन ।
अर्थोद्देशेन केचिच्च कामोद्देशेन केचन ॥ ५५.

तेषां तत्तत्फलासिद्धौ गुरुशुश्रूषणादिकं ।
यथा वृथा तथा मोक्षोद्देशेनाराधनं गुरोः ॥ ५६.

तस्माद्विधर्मानाचार्यान् पूर्वकांस्त्वं परित्यज ।
गौणाचार्यानपि श्वश्रूस्तत्याज जनको मम ॥ ५७.

वैधर्म्यं मय्यभूत्किञ्चिद्विद्यते वाऽञ्जनासुत ।
भविष्यति यदि प्राज्ञ तदारभ्य तु मां त्यज ॥ ५८.

ज्ञानं सिध्यतु ते नोवा शुभाचारान्नतु त्यज ।
श्रेयोहानिः क्वचिन्नैव कस्याचिच्छुभकारिणः ॥ ५९.

श्रुत्युक्ताऽखिलविद्यानां निपुणोऽपि निरूपणे ।
स्वाचाररहितो मूर्ख इति निश्चिनु मारुते ॥ ६०.

स्वधर्मैराप्यते विद्या साक्षाद्वेदान्तवाक्यजा ।
प्रणम्य* वातस्त्वन्नित्यं स्वधर्मनिरतो भव ॥ ६१.

श्रुतिस्मृतिसमीरितानतिरहस्यधर्मास्फुटं
तव श्रुतवतोऽधुना किमपि नैव वेद्यान्तरं ।
तथापि मयि ते गुरौ श्रुतिशतेपि चाष्टोत्तरे
स्वधर्मचरणे तथा भवतु भक्तिरव्याजतः ॥ ६२.

समस्तजनमोहिनी सकललोकहेतुः परा
महाभवभयङ्करी विरतिबोधधिक्कारिणी ।
सुरेन्द्रविधिदुस्तरा यमभटाऽतिघोराखिल-
स्वधर्महातिकारिणी जयति सा हि माया मम ॥ ६३.

अतः प्रतिपदञ्च तत्तरणहेतुभूता मम
स्मृतिर्भवतु मारुते सकलभीतिविध्वंसिनी ।
ययैव सुरसत्तमा अपि भवाब्धिपारङ्गता
स्वबोधसुखनिर्भराः परमगुश्च तन्मे पदम् ॥ ६४.

श्रोतव्यं निखिलं श्रुतं ममसुखाद्भक्त्या त्वया मारुते
तत्सर्वं सफलङ्कुरुष्व मननाद्ध्यानाच्च तीव्रात्स्वयं ।

* प्रणाम्य इति पाठान्तरम्.

एषा मे गुरुदक्षिणा प्रियतमा तत्वार्थसंवर्धिनी
नोचेदूषरबीजवापिनइव क्लेशाय मे मद्वचः ॥ ६५.

स्नेहातिरेकादमलात्मबोधे मयैव माशङ्कितमन्यथा त्वं ।
सर्वार्थविद्वानधुना तु धीमन्मरुत्सुतासीति हि साधु मन्ये ॥ ६६.

इति तत्वसारायण उपासनाकाण्डस्य द्वितीयपादे सर्ववेदरहस्यार्थासु
श्रीरामगीतासूपनिषत्सु
विद्यासन्तति गुरुतत्वनिरूपणं नाम
॥ सप्तदशोऽध्यायः ॥

॥ हनूमान् ॥

भगवंस्त्वन्मुखाम्भोजाच्छ्रोतव्यमखिलं श्रुतं ।
तथापि मे त्वदुक्तार्थशुश्रूषा जायते पुनः ॥ १.

तस्मात्त्वमुक्तपूर्वार्थसंगतीस्संग्रहेण मे ।
सकृत्स्मारय मन्नाथ धारणार्थं यथाक्रमम् ॥ २.

॥ श्रीरामः ॥

वेदान्तेषु समस्तेषु तथा भागत्रयेपि च ।
अष्टोत्तरशतस्यादौ प्रामाण्यं मुख्यमीरितम् ॥ ३.

अथ सच्चित्सुखानन्तब्रह्मज्ञानोदयात्परं ।
तादात्म्याभ्यासयोगश्च कर्तव्यइति निश्चितम् ॥ ४.

ततः प्रारब्धवज्जीवन्मुक्तलक्षणमीरितं ।
पश्चाद्विदेहमुक्तस्य निष्प्रारब्धस्य लक्षणम् ॥ ५.

वासनाक्षयविज्ञानमनोनाशादिकं ततः ।
सप्तभूमीविचारश्च प्रकृतस्तदनन्तरम् ॥ ६.

अथ दृश्यानुविद्धादिषट्समाधिनिरूपणं ।
अथ वर्णाश्रमाचारव्यवस्थापनमद्भुतम् ॥ ७.

ततस्सञ्चितपूर्वाणां विभागः कर्मणामथ ।
कार्मि भक्त ज्ञानि योगि गुणत्रयानिरूपणम् ॥ ८.

त्वद्धैर्यनिमित्तात्मविश्वरूपप्रबोधनं ।
तारकप्रणवस्याथ मात्राभेदानिरूपणम् ॥ ९.

चतुर्वेदरहस्यार्थमहावाक्यार्थबोधनं ।
ततश्च मूलाधारादिनवचक्रविवेचनम् ॥ १०.

अणिमाद्यष्टसिद्धीनां दूषणञ्च ततःपरं ।
विद्यासन्ततिविज्ञानगुरुतत्वावबोधनम् ॥ ११.

एवं गीतामहाशास्त्रं मम ते कपिनायक ।
प्रोक्तं समस्तवेदान्तरहस्यार्थैकगर्भितम् ॥ १२.

तीर्थक्षेत्रोत्सवभ्रान्तिर्नृणां स्यादधमाधमा ।
मन्त्राणां विविधानाञ्च चिन्ता स्यादधमा कपे ॥ १३.

द्वात्रिंशद्दशवेदान्तचिन्तनं मध्यमं भवेत् ।
अष्टोत्तरशतप्रोक्ततत्वचिन्तनमुत्तमम् ॥ १४.

सर्ववेदान्तगूढार्थविशदीकरणक्षमे ।
अस्मिन्गीता महाशास्त्रे चिन्तनं तूत्तमोत्तमम् ॥ १५.

इयं गीता त्वया लब्धा गोपनीया प्रयत्नतः ।
अस्यां भक्तिविहीनस्य न किञ्चिद्वक्तुमर्हसि ॥ १६.

॥ अष्टादशोऽध्यायः ॥

एवं श्रीरामवचनसुधाधारां भृशं पिबन् ।
हनूमान् बाष्पपूर्णाक्षः सगद्गदमुवाचह ॥

॥ हनूमान् ॥

श्रीराम मत्संसृतिजार्तिहारिन् श्रीजानकीनाथ सरोजनेत्र ।
श्रीमद्वसिष्ठादिमहर्षिसेव्य श्रीनाथ मन्नाथ किमद्य वक्ष्ये ॥

गीताऽमृतास्वादनमत्तचित्ते वक्तव्यमद्य प्रतिभाति नो मे ।
तथापि तेऽत्यद्भुततत्वनिष्ठा चिन्ताः प्रवृत्तौ त्वरयन्ति वाचम्

गीता श्रुता बह्व्यइतःपुरस्ताच्छ्रीराम तत्वप्रतिपादयित्र्यः ।
अस्यास्तु सर्वाअपि कोटिकोटिभागेन तुल्या इह नेति मन्ये

श्रीरामगीताऽमृतपानतृप्तः तृणीकृतेन्द्रो विजरो विमृत्युः ।
अहं विशोको विजिघत्सएष स्वस्थो पिपासोऽस्मि किमन्यदाप्यम्

यद्भवं गन्धमात्रं वा न वासयासि मय्यतः ।
भगवन्निति संबोधं मन्ये सार्थमहं प्रभो ॥

जन्मान्तरसहस्रेषु निष्काममुक्तानि मे ।
यानि तेषामिमां गीतां राम मन्ये महत्फलम् ॥

यथा भवत्पदाम्भोजरेणुं धृत्वाऽऽत्ममस्तके ।
दुस्तराम्भोनिधिस्तीर्णस्तथा च भववारिधिः ॥

पित्रा मर्कटजात्या च चपलत्वं सदा मम ।
तत्सर्वञ्च व्यपोह्याशु नैश्चल्यमकरोरहो ॥

किमत्र बहुनोक्तेन धन्यएवास्मि राघव ।
तथापि न भवेद्येन कृतज्ञत्वक्षातिर्मम ॥

सद्गुरो प्रार्थयाम्यद्य तदेवाजस्त्रचिन्तनं ।
चतुर्मुखसुरेन्द्रादिनतयोस्त्वत्पदाब्जयोः ॥ २७.
एवं हनूमता प्रोक्तः श्रीरामः करुणानिधिः ।
प्रोवाच सस्मितं वाक्यं स्निग्धं सूक्ष्मार्थगर्भितम् ॥ २८.

॥ श्रीरामः ॥

मे भक्ता अभवंस्तथैव बहवश्शिष्याश्च पूर्वं कपे
तेष्वेकोपि मया न दृष्टइह यल्लोके क्वचित्त्वादृशः ।
तद्वेदान्तरहस्यगर्भितमहागीतोपदेशार्हतां
मत्वा केवलमेव ते निगदिता गोप्या त्वया यत्नतः ॥ २९.
आत्मानं त्वरणिं विधाय सकलानीशादिमुक्त्यन्तिमा-
न्वेदान्तानपिचोत्तरारणिमयं जातस्तु गीताऽनलः ।
सत्तर्कोन्मथनात्त्वदार्तिसमिधं दग्ध्वा ज्वलंस्ते हृदि
त्वद्वाग्भूय समस्तसज्जनभवारण्यं दहत्वाश्रितम् ॥ ३०.
शिष्टाशिष्टसुरासुरैर्मथनतो वेदान्तदुग्धोदधौ
चिन्ता वासुकि बुद्धि मन्दरगिरेः दुश्शास्त्रहालाहलं ।
पीत्वा जातमहं त्रिनेत्रउमया युक्तोऽचिरात्सीतया
मद्गीतामृतमेतदास्मि भवते दत्वा सुरेभ्यस्सुखी ॥ ३१.
मद्गीतामृतमागलं पिबाति यस्तस्यान्यशास्त्रैः फलं
किं वा देशिकदेवतान्तरनतिस्स्तोत्रादिभिः पूजनैः ।
किं दुग्धोदधिजामृतेन सुतरां पीतेन वा मारुते
देवानामुपचर्यते ह्यमरता नोपीत गीतस्य तु ॥ ३२
पीतगीतामृतस्त्वं तु चिरजीवित्वमेष्यसि ।
नचासुरकृता पीडा भविष्यति तवानघ ॥ ३३.

हनूमन्नावयोरेतं सुसंवादसुधारसं ।
कर्णाभ्यामादरेणैव ये पिबन्ति नरोत्तमाः ॥ ३४.

येऽत्रत्याध्यायमेकं वा श्लोकं श्लोकार्धमेव वा ।
पठन्ति नित्यं नियमादहं तन्मोक्षलग्नकः ॥ ३५.

सर्वलक्षणयुक्तेन त्वया प्रीतो हि मद्गुरुः ।
एवं कदा त्वच्छिष्येण भविष्याम्यञ्जनासुत ॥ ३६.

इत्युक्त्वा भगवान् रामः शिष्यं तं पवनात्मजं ।
आलिलिङ्गे स्वयं वेगादश्रुपूर्णाक्षिपङ्कजः ॥ ३७.

इति तत्वसारायण उपासनाकाण्डस्य द्वितीयपादे सर्ववेदरहस्यार्थासु
श्रीरामगीतासूपनिषत्सु
सर्वाध्यायसङ्गतिनिरूपणं नाम
॥ अष्टादशोऽध्यायः ॥

॥ श्री रामगीता समाप्ता ॥

॥ श्री रामचन्द्रार्पणमस्तु ॥

॥ श्रीरामजयम् ॥

॥ श्री मेधादक्षिणामूर्तये नमः ॥

॥ उ पा हि त भा गः ॥

ईशावास्यादि मुक्तिकान्ताष्टोत्तरशतोपनिषत्सारांशगर्भिते - सद्योमुक्ति क्रममुक्ति जीवन्मुक्ति विदेहमुक्तिकारणीभूते - क्रममुक्तिप्रयोजक दशोपनिषदाश्रितब्रह्ममीमांसार्थप्रतिपादक दक्षिणामूर्तिवृत्तेः निखिलाध्येतृजनानामानन्दावाप्तये चतुरधिकशतग्रन्थनिर्मातृभिः श्रीमदप्पयदीक्षितैः प्रणीतया व्याख्यारूपया अधिकरणकञ्चुकाख्यसूत्रार्थवृत्यासमेत ज्ञानकाण्डेन - जीवन्मुक्तिप्रयोजक द्वात्रिंशोपनिषदर्थप्रतिपादक रामगीतासमेतोपासनाकाण्डेन - विदेहमुक्तिप्रयोजकाष्टोत्तरशतोपनिषदाऽऽश्रिताऽनुभूतिमीमांसावृत्यासमेत कर्मकाण्डेन च सहिते - स्थूलसूक्ष्मकारणतुरीयभेदेन द्वादशभेदवात्रिपाद्ब्रह्माभिव्यञ्जक द्वादशपादशोभिते - एकैकपादस्य पञ्चविंशत्यध्यायमण्डिते - स्वगतश्लोकसहस्रादौ गायत्र्या एकैकमक्षरमलङ्कुर्वच्चतुर्विंशातिसहस्रश्लोकोपेते - श्री दक्षिणामूर्तिब्रह्मसंवादात्मके - श्री वसिष्ठमहर्षिणा लोकानुग्रहार्थं तारकब्रह्मावतार श्री रामचन्द्रं निमित्तीकृत्योपादिष्टे - तत्वसारायणे प्रबलतरे - ब्रह्मविष्णुरुद्रादि सकलदेवताराध्ये - जन्मान्तरसहस्रार्जितानेकपुण्यराशिलभ्ये - धर्मादि चतुर्विधपुरुषार्थसिद्धिप्रदे - दर्शन् स्पर्शन पूजन पठन श्रवणश्रावणादिकान्यतममात्रेण नित्यमङ्गळप्रापके - इतिहासरत्ने गुरुज्ञानवासिष्ठे - तदन्तर्भूत काण्डत्रयाणां विषयसूचिका तत्तत्काण्डसारसङ्ग्रहश्च ॥

॥ ज्ञानकाण्डस्थ विषयसूचिका ॥

॥ इति ज्ञानकाण्डस्थविषयसूचिका समाप्ता ॥

॥ उपासनाकाण्डस्थ विषयसूचिका ॥

॥ इत्युपासनाकाण्डस्थविषयसूचिका समाप्ता ॥

॥ कर्मकाण्डस्थ विषयसूचिका ॥

॥ कर्मकाण्डस्थ ॥

अध्यायसङ्ख्या	विषयाः
22.	कर्मणा ज्ञानेन प्रायश्चित्तेन जन्मनाच निवृत्तिनिरूपणं ।
23.	*यतीनामपि प्रायश्चित्तविधिः ।
24.	*सगुणेश्वरभक्तानामपि प्रायश्चित्त विधिः ।
25.	*सिद्धानामपि स्वाश्रमाचारलोपेषु प्रायश्चित्तविधिः ।

॥ द्वितीयपादे ॥

अध्यायसङ्ख्या	विषयाः
1.	*सर्वेषां श्राद्धविधिः ।
2.	तन्त्रसम्बन्धरहितश्राद्धविधिः ।
3.	चतुर्णां ब्रह्मविदादीनां यथोचित कर्मत्यागः ।
4.	*भिक्षान्नस्य श्राद्धायोग्यत्वं सङ्ग्रहेणवा श्राद्धस्य सर्वैरवश्यकर्तव्यत्वञ्च ।
5.	*यतेर्गुर्वाराधनरूपश्राद्धविधिः ।
6.	*गृहस्थस्यच गुर्वाराधनविधिः ।
7.	सूतकाशौचविधिः ।
8.	*जीवन्मुक्तैरपि सूतकस्यानुसंर्तव्यत्वञ्च ।
9.	*ब्रह्मविद्यावतीनां स्त्रीणां प्रसवेरजसिच एकादशे चतुर्थेच शुद्धिः
10.	गुरुभक्त्यप्रच्युत्यै शिवाराधनविधिः ।
11.	अहल्येन्द्रयोर्गौतमशापः ।
12.	प्रतिशापविधिः ।
13.	*गौरीविष्णुसंवादे तिरश्चां स्वयमेव पापक्षयः ।
14.	आधिकारिकाणां पापकर्मसु कृतेष्वपि कैवल्यानुपरोधः ।
15.	साञ्चितादिकर्मत्रयविभागः ।
16.	*सञ्चितानां भोगेनैव नाशः ज्ञानोदयाय यत्नविधिश्च ।
17.	*जीवन्मुक्तस्य प्रारब्धभोगः ।
18.	*भगीरथोपाख्यानेन प्रारब्धस्य बलीयस्त्वं ।
19.	*निर्मलानन्दसिद्ध्यै मनःप्रभृतीनामरूपनाशसिद्धिः ।
20.	प्रारब्धभोगेच्छो स्संमाध्यभ्यासे वैफल्यकथनं ।
21.	भगीरथस्याभ्यासानुभवप्रकारः ।
22.	*नारदवसुदेवसंवादेन जडभरतस्य परोक्षज्ञानित्वेन पुनर्जन्मविधिः।
23.	पुण्यपापकर्मविनियोगप्रकारः ।

|| विषयसूचिका ||

॥ इति कर्मकाण्डस्थ विषयसूचिका समाप्ता ॥

॥ ज्ञानकाण्डसारनिरूपणम् ॥

॥ ब्रह्मा ॥

स्वामिन् समस्तवेदान्तरहस्यार्थज्ञ सद्गुरो ।
काण्डत्रयार्थान्विज्ञाय कृतार्थोऽस्मि तवाननात् ॥

तथापि विस्तरोक्तत्वान्मनो डोलायते मम ।
अतस्तान्सङ्ग्रहेणाद्य दयया वक्तुमर्हसि ॥

इत्युक्तो दक्षिणामूर्तिस्सर्वज्ञो भक्तवत्सलः ।
प्रथमं वक्तुमारेभे ज्ञानकाण्डं सुसङ्ग्रहात् ॥

॥ श्री गुरुमूर्तिः ॥

यत्प्रसिद्धं परंब्रह्म सच्चिदानन्दलक्षणं ।
जन्मादिरहितं शुद्धं जीवजन्मादिकारणम् ॥

जगदीशपराचीनं निर्गुणं निष्कळं विभुं ।
तदेवास्तीति विज्ञेयं सर्वाधिष्ठानमद्वयम् ॥

अवस्थात्रयहीनत्वात्तस्यावस्था न कथ्यते ।
जीवत्रितयसाक्षित्वान्नजीवत्वं च कथ्यते ॥

देहत्रयविहीनत्वान्नदेहित्वं च कथ्यते ।
प्रज्ञानघनरूपत्वान्नाज्ञानित्वं च कथ्यते ॥

तदेव निर्मलं ब्रह्म जीवो भूत्वा निजांशतः ।
कर्ता भोक्तेति संसारे सदा मुह्यति शोचति ॥

ब्रह्मेतरत्समस्तञ्च मायाऽविद्याविजृम्भितं ।
अनित्यमेव जन्मादेर्जगज्जीवेश्वरादिकम् ॥ ९.

इति जन्मान्तरोद्भूतपुण्यैर्यस्य विजायते ।
नित्यानित्यविवेकश्च वैराग्यं च ततःपरम् ॥ १०.

शमादिषट्कसम्पत्तिर्मुमुक्षुत्वं च निर्मलं ।
तस्य दृष्टात्मनो देहे श्रवणं च विधीयते ॥ ११.

तत्वमस्यादिवाक्यार्थं श्रुणुयात्सद्गुरोर्मुखात् ।
तत्पदस्येश्वरो वाच्यो मायाशबळितः प्रभुः॥ १२.

लक्ष्यं तु निर्गुणं ब्रह्म सत्यज्ञानादिलक्षणं ।
त्वंपदस्य तु जीवोऽयं वाच्योऽविद्यावशङ्गतः ॥ १३.

लक्ष्यस्तु निर्गुणस्सूक्ष्मः कूटस्थः प्रत्यगाह्वयः ।
कूटस्थब्रह्मणोरैक्यं जीवेशत्यागपूर्वकम् ॥ १४.

आह लक्षणयैवान्यत्रितीयासि पदं परं ।
इति श्रवणमात्रेण स्वस्याज्ञानं निवर्तते ॥ १५.

मननोत्पन्नविज्ञानात्संशयश्च निवर्तते ।
ब्रह्मलोकक्रमेण स्यान्मुक्तिश्चावृत्तिवर्जिता ॥ १६.

देहेन्द्रियमनो बुद्धिशून्यसाक्षी निरामयः ।
प्रत्यगात्मा शिवोऽस्मीति विदित्वा सुखमश्नुते ॥ १७.

ब्रह्मात्मैक्यत्वविज्ञानाद्देहाध्यासं यदा त्यजेत् ।
तदा स ब्रह्मवित्सूर्यद्वारा ब्रह्मणि मोदते ॥ १८.

आत्मानं सच्चिदानन्दं विदित्वैवाजरामरं ।
जरामरणसंसारसागरोत्तारणं भवेत् ॥ १९.

ज्ञानहीनः पशुःप्रोक्तो ज्ञानी पशुपतिस्स्वयं ।
ज्ञानं विना न मोक्षोऽस्ति जन्म संसारबन्धनात् ॥ २०.

पठन्तु वेदशास्त्राणि वेदान्तांश्च पठन्तु वा ।
ब्रह्मज्ञानोदयाभावे न प्रयोजनमण्वपि ॥ २१.

कुर्वंतु नानाकर्माणि सञ्चरन्तु तपांसिं वा ।
ब्रह्मज्ञानोदयाभावे न प्रयोजनमण्वपि ॥ २२.

निषेवन्तां च तीर्थानि क्षेत्रेषु च वसन्तु वा ।
ब्रह्मज्ञानोदयाभावे न प्रयोजनमण्वपि ॥ २३.

यजन्तु देवतास्सर्वा नानामन्त्रान्जपन्तु वा ।
ब्रह्मज्ञानोदयाभावे न प्रयोजनमण्वपि ॥ २४.

कुर्वन्तु नानासिद्धीश्च भक्तीस्तीव्रतराश्च वा ।
ब्रह्मज्ञानोदयाभावे न प्रयोजनमण्वपि ॥ २५.

हठयोगांश्च कुर्वन्तु वादान्नानाविधांश्च वा ।
ब्रह्मज्ञानोदयाभावे न प्रयोजनमण्वपि ॥ २६.

ब्रह्मात्मैकत्वबोधन्तु वाक्यार्थश्रवणोद्भवः ।
आविद्यकामशेषाञ्चं भ्रान्तिं नाशयाति ध्रुवम् ॥ २७.

ऐहिकामुष्मिकभ्रान्तिर्ब्रह्मज्ञानोदयावधि ।
प्रोच्यते मनुजानां वा देवानां न ततःपरम् ॥ २८.

अहंब्रह्मेति विज्ञानात्त्यक्त्वाऽज्ञानं च संशयं ।
साञ्चिताशेषकर्मभ्यो विमुक्तो निर्मलो भवेत् ॥ २९.

नाहमन्नमयो देहो नाहं प्राणमयोपि च ।
नाहं मनोमयो नाहं विज्ञानमयएव च ॥ ३०.

सच्चानन्दमयो नाहं प्रपञ्चमस्सुप्तिगोचरः ।
षष्ठस्तु पूर्णानन्दोऽहं परब्रह्मात्मको विभुः ॥ ३१.

इति विज्ञानवान्मर्त्यस्संसारे निवसन्नपि ।
अर्चिरादिपथा गच्छेद्देहान्ते ब्रह्मणःपदम् ॥ ३२.

पृथिव्यापश्च तेजश्च वायुराकाशएव च ।
शब्दस्पर्शश्च रूपं च रसो गन्धश्च नास्म्यहम् ॥ ३३.

कार्यकारणभूतेभ्यः परं सच्चित्सुखात्मकं ।
निष्कलं निष्क्रियं शान्तं ब्रह्मास्मीत्यवधारयेत् ॥ ३४.

शुक्तौ रजतवज्जीवे कूटस्थे च जडाजडौ ।
अध्यस्येते महामोहाद्देहजीवौ ततो मृषा ॥ ३५.

परिपूर्णे परानन्दे परेब्रह्मणि निर्द्वये ।
नाध्यासस्योपपत्तिर्हि प्रागुत्पत्तेरभेदतः ॥ ३६.

ब्रह्मणो जनिताऽनादिरविद्यामूलकारणं ।
आनन्दमयकोशाद्या विकारास्तत्समुद्भवाः ॥ ३७.

तेष्वात्मानं क्रमाज्जीवश्शोचत्यध्यस्य मोहतः ।
आत्मन्यपि च तानेवं हृदयग्रन्थिरेषच ॥ ३८.

अन्योन्याध्यासमेतं हि पुरस्कृत्य जनोऽखिलः ।
प्रवर्तते बहिर्नानाभोज्याहरणहेतवे ॥ ३९.

ब्रह्मविज्ञानमात्रेण सचाध्यासो निवर्तते ।
शुक्तिविज्ञानमात्रेण रजतं कल्पितं यथा ॥ ४०.

एवं सति सनिर्दुष्टः पूर्वदृष्टावभासनात् ।
अध्यास उपपद्येत सादित्वाच्च विनश्यति ॥ ४१.

प्रतिबिंबात्मवादश्च प्रकृताध्याससाधकः ।
उपाध्युत्पत्तिसापेक्षो जीवस्योपाधिमत्वतः ॥ ४२.

अतआरम्भवादस्स्यादादौ वा परिणामवाक् ।
विवर्तवादः पश्चात्तु स्वान्योन्याध्यासलक्षणः ॥ ४३.

श्रुतिसिद्धेषु वादेषु त्रिष्वेकस्य निरर्थतां ।
वक्तुं युक्तं ततस्तेषां पौर्वापर्यं निगद्यते ॥ ४४.

सर्वेषामपि वादानां यदधिष्ठानमुच्यते ।
तदेव निर्गुणं ब्रह्म ज्ञेयं भवमुमुक्षुणा ॥ ४५.

तदनन्यदिदं सर्वं जगच्च सचराचरम् ।
तदनन्यौ च जीवेशावित्येतद्ज्ञानमीर्यते ॥ ४६.

सर्वं ब्रह्मेति विज्ञाने प्रमाणजनिते सति ।
कर्मोपास्ति भ्रमः कस्य विजायेत कुतो विधे ॥ ४७.

काम्यकर्म हि भोगार्थं सगुणोपासनं तथा ।
शास्त्रोक्तं तत्र को मोहो विरक्तस्यात्मवेदिनः ॥ ४८.

आत्मनो दृष्टपूर्वस्याप्यखण्डत्वेन वेदनं ।
वाक्यार्थश्रवणेनैव जायते पद्मसंभव ॥ ४९.

ज्ञानञ्च द्विविधं प्रोक्तं स्वरूपं वृत्तिरित्यपि ।
तत्राद्यं द्विविधं प्रोक्तं सगुणं निर्गुणं तथा ॥ ५०.

सगुणं च द्विधा सिद्धं जीवईश्वरइत्यपि ।
निर्गुणं च द्विधा सिद्धं सरूपं च विरूपकम् ॥ ५१.

वृत्तिज्ञानं च तद्द्वेधा परोक्षञ्चापरोक्षकं ।
तत्राद्यं च विवेकोत्थं श्रवणोत्थमिति द्विधा ॥ ५२.

द्वितीयं मननोत्पन्नानिदिध्यासनजं तथा ।
गौणमुख्यतया ज्ञेयं द्विविधं पङ्कजोद्भव ॥ ५३.
तत्र स्यात्क्रममुक्त्यर्थं परोक्षं ब्रह्मवेदनं ।
अपरोक्षात्मबोधं तु सद्योमुक्त्यर्थकं विदुः ॥ ५४.
सरूपं निर्गुणं यत्तु परंब्रह्म सनातनं ।
तदेव ज्ञेयमद्वैतं परोक्षाच्चापरोक्षतः ॥ ५५.
चराचरमिदं सर्वं जगत्तत्कारणेपि च ।
मायेश्वरौ मृषैव स्युः परमार्थनिरूपणे ॥ ५६.
जाग्रत्स्वप्नसुषुप्त्यादि जगत्तत्कारणे तथा ।
अनाद्यविद्याजीवौ स्युरुपादाननिमित्ततः ॥ ५७.
सर्वाधिष्ठानमद्वैतं निष्कलं निरुपाधिकं ।
स्वाऽभिन्नशक्तिसंयुक्तं चन्द्रश्चन्द्रिकया यथा ॥ ५८.
पूर्ववद्धेतुता तस्याप्यूरीकार्या बुधोत्तमैः ।
अन्यथा व्यवहारस्य प्रत्यक्षस्यागतित्वतः ॥ ५९.
एवं ये ब्रह्म जानन्ति शास्त्राचार्योपदेशतः ।
तेषां निर्गुणकैवल्यं क्रमात्सिद्ध्यति पद्मज ॥ ६०.

इति तत्वसारायणे कर्मकाण्डस्य चतुर्थपादे
ज्ञानकाण्डसारनिरूपणं नाम
॥ एकविंशोऽध्यायः ॥

॥ उपासनाकाण्डसारनिरूपणम् ॥

॥ श्री गुरुमूर्तिः ॥

अथातस्संप्रवक्ष्यामि सद्योमुक्त्यर्थकं परं ।
ब्रह्मन्नुपासनाकाण्डसारांशं सादरं श्रुणु ॥

अहंब्रह्मेति विज्ञानमुत्पन्नं मननाद्यदा ।
तदनन्तरमेकान्ते निदिध्यासनमाचरेत् ॥ २.

उपासनं तत्परमं निदिध्यासनसंज्ञितं ।
ब्रह्मात्मैक्यानुसन्धानलक्षणं प्रोच्यते बुधैः ॥ ३.

अहंब्रह्मास्म्यहंब्रह्मास्म्यहंब्रह्मेति सन्ततं ।
अभिध्यानं प्रकुर्वाणस्साक्षाद्ब्रह्मत्वमाप्नुयात् ॥ ४.

शब्दानुविद्धसंज्ञोऽयं समाधिस्सविकल्पकः ।
विपर्ययमशेषं च सान्निवर्तयति ध्रुवम् ॥ ५.

यावानभ्यासवेगस्स्याज्ज्योतिस्फूर्तिश्च तावती ।
यावती ज्योतिषस्स्फूर्तिस्तावत्यावरणक्षतिः ॥ ६.

निश्शेषावरणक्षत्यां परञ्ज्योतिषि संस्थिते ।
स्वानन्दः परिपूर्णस्यात्सर्वदुःखक्षयात्ततः ॥ ७.

उपास्य वस्तुतादात्म्याज्जीवन्मुक्तिपदं गतः ।
उपासकः कृतार्थस्यात्साञ्चितागामिवर्जनात् ॥ ८.

यथा लिङ्गादिभिर्ज्ञानं श्रुत्यादिषु विधीयते ।
तथोपासनमप्येतन्नात्रकार्या विचारणा ॥ ९.

ज्ञानपूर्वकयोगोऽयं सप्तमाङ्गात्मको मतः ।
उपास्ति योगयोर्भेदं नहि पश्यन्ति पण्डिताः ॥ १०.

मायाविकारजन्मादिकारणं ब्रह्म निर्गुणं ।
उपास्यमाह वै शान्तउपासीतेति हि श्रुतिः ॥ ११.

सर्वालम्बं निरालम्बं प्रणवालम्बमद्वयं ।
परंब्रह्माहमस्मीति य उपास्ते स मुच्यते ॥ १२.

ब्रह्मणो जीवभावोऽभून्निष्कळस्य यथा पुरा ।
सकलस्यानयोपास्त्या जीवस्य ब्रह्मता भवेत् ॥ १३.

गायत्र्यादिमहामन्त्रैरिदमेव महत्तमम् ।
उपासनं परात्मैक्यध्यानरूपं निगद्यते ॥ १४.

उपास्याभिन्नता येनोपासकस्य प्रसिद्ध्यति ।
उपासनं तदेतद्धि स्वानुभूत्येककारणम् ॥ १५.

ब्रह्मविज्ञानवानेव प्रकृतोपासने विधे ।
अधिकारी मतो नान्यइति वेदान्तनिर्णयः ॥ १६.

स्वप्रकाशोऽस्मि पूर्णोऽस्मि निश्चलोऽस्मि निरामयः ।
प्रज्ञानघनरूपोऽस्मि जन्मादिरहितोऽस्म्यहम् ॥ १७.

आदिमध्यान्तहीनोऽस्मि निर्गुणोऽस्मि निरञ्जनः ।
अवस्थात्रयहीनोऽस्मि चिदानन्दरसोऽस्म्यहम् ॥ १८.

इत्येवमादिभिश्शब्दैर्भावयन्ब्रह्म निष्कळं ।
तादात्म्यं लभते सद्यो नात्र सन्देहकारणम् ॥ १९.

भावनासमयेप्येतत्पूर्ववासनया मनः ।
सञ्चरेद्बहिरालोच्य धीमान्भूयोऽपि भावयेत् ॥ २०.

धृत्वा युक्त्या विरक्त्या च ब्रह्मोपास्तिं समाचरन् ।
नाभ्यासश्रममाप्नोति क्षिप्रानन्दानुभूतितः ॥ २१.

जीवे विलीयमाने हि ब्रह्मण्यभ्यासयोगतः ।
जीवस्याधारभूता स्युः प्राणाक्षोभमुपागताः ॥ २२.

तथा विलीयमानेषु प्राणेषु च तदाश्रयाः ।
नाड्यश्च तासु नाडीषु तथा देहस्तदाश्रयः ॥ २३.

उत्थापिते यथा स्तंभे सङ्क्षुब्धाभवति क्षितिः ।
एवमभ्यासयोगेन देहादीनां श्रमो भवेत् ॥ २४.

मन्दाधिकारिणः प्रोक्तस्सच स्यान्मध्यमस्य वा ।
न तूत्तमस्य धृत्यादिसाधनैस्संयुतत्वतः ॥ २५.

मध्याह्नार्कप्रकाशञ्चेद्भावयेत्परमात्मनः ।
आकाशवद्विभुत्वं च तथा भवति साधकः ॥ २६.

यादृशीभावना यस्य सिद्धिर्भवति तादृशी ।
श्रुतिस्मृतिपुराणेषु प्रोच्यतेऽर्थोयमादरात् ॥ २७.

ब्रह्मात्मैकत्वविज्ञानान्मनोनाशो न जायते ।
अस्मात्तूपासनात्सिद्ध्येत्सप्राणस्योन्द्रियस्य सः ॥ २८.

शृण्वन्तु शतशो वाक्यं तत्वमस्यादिकं महत् ।
मन्यन्तां वा तथा तीव्रं विनोपास्त्या न मोचनम् ॥ २९.

निष्प्रपञ्चपरब्रह्मवृत्तिसन्ततिरात्मनः ।
अखण्डानन्दरूपत्वं स्वयमुत्पादयेद्ध्रुवम् ॥ ३०.

अभानावृतिनाशश्च ब्रह्मोपासनयाऽनया ।
संसिद्ध्यति स्वयञ्ज्योतिः प्रवाहोत्पत्तिसंभवात् ॥ ३१.

मनसा विषयीकर्तुमवाङ्मनसगोचरम् ।
कथं स्यान्निर्गुणं ब्रह्मेत्येवं शङ्कैव मास्तु ते ॥ ३२.

निर्गुणाद्धि पराचीनमत्यन्तागोचरं मतं ।
अरूपं ब्रह्म तन्नेह प्रोच्यते विफलत्वतः ॥ ३३.

मोक्षातीतस्वरूपोक्त्या मुमुक्षोः किं प्रयोजनं ।
सच्चिदानन्दमद्वैतं मोक्षरूपं तु कथ्यते ॥ ३४.

संशुद्धमनसैतत्तु निर्गुणं ब्रह्म चिन्त्यते ।
अनेन चिन्तनेनाशु हृद्ग्रन्थिर्भिद्यते तराम् ॥ ३५.

अनादिरूढसंसाररोगस्य महतःपरम् ।
ब्रह्मचिन्तनमेवेदं भवेत्सिद्धरसायनम् ॥ ३६.

अद्वैतासिद्धिश्श्रवणान्मननाद्याहृतेर्न च ।
भवेत्कस्यापि साक्षात्तद्ब्रह्म सञ्चिन्तनाद्विना ॥ ३७.

श्रुतिस्मृतिशतैः प्रोक्तं ब्रह्मध्यानमनुत्तमं ।
उपेक्ष्य वादमात्रेण ब्रह्मसाक्षात्कथं भवेत् ॥ ३८.

अहो मौढ्यं मनुष्याणां श्रुत्यन्तेषु स्थितेष्वपि ।
उपास्त्येकप्रधानेषु जना बोधैकवादिनः ॥ ३९.

उपासनमिदं नानाविक्षेपावृतिनाशनं ।
अनेनैव मनो नाशो जीवन्मुक्तिश्च नेतरैः ॥ ४०.

इति विज्ञानवन्तोऽपि जनाः केचन मोहिताः ।
ज्ञानोदयात्परं कार्यं नेत्याहुः किञ्चिदप्यहो ॥ ४१.

शेषशेषिविचारे च ज्ञानं शेष उपासनं ।
शेषीति निश्चयस्सिद्धः पण्डितानां चतुर्मुख ॥ ४२.

ज्ञानस्योपास्ति शेषत्वं यद्यनङ्गीकृतं तदा ।
तस्येन्द्रियाण्यवश्यानि विहरेयुर्निरङ्कुशम् ॥ ४३.

स्वेच्छाविहारात्पापानि प्रवर्धेरन्बहून्यपि ।
बहुपापनिदानेन तेन ज्ञानेन किं विधे ॥ ४४.

उपास्ति विधिशेषञ्चेद्ज्ञानमङ्गीकरिष्यति ।
संज्ञान्युपास्ति हीनोपि न स्वेच्छं विहरेत्क्वचित् ॥ ४५.

ज्ञानञ्च श्रवणोत्पन्नं मतं सप्रतिबन्धकं ।
प्रतिबन्धनिवृत्तिस्तु ब्रह्मोपासनयाऽनया ॥ ४६.

निवृत्ते प्रतिबन्धेऽस्मान्निदिध्यासनसंज्ञितात् ।
उपासनात्स्यात्सद्ज्ञानं श्रवणादिति केचन ॥ ४७.

एवं वेदान्ततात्पर्यं तेषामभ्युपगच्छतां ।
बुद्धिमान्द्यं किमत्राहं वक्ष्ये पङ्कजसंभव ॥ ४८.

श्रुतौ हि श्रवणं कार्यं दर्शनात्परमुच्यते ।
मननं च तथा कार्यं श्रवणात्परमुच्यते ॥ ४९.

निदिध्यासनमन्त्यन्तु मननात्परमुत्तमं ।
एवं सतिं कथं वाच्यं श्रवणं वाऽन्त्यसाधनम् ॥ ५०.

विपर्ययस्य शेषश्चेत्पूर्वजन्मनि संस्थितः ।
निदिध्यासनशेषेण निवर्त्य इह सद्भवम् ॥ ५१.

अज्ञानस्य च शेषश्चेत्पूर्वजन्मनि संस्थितः ।
इह श्रवणशेषेण तन्निरस्य ततःपरम् ॥ ५२.

कर्तव्यं मननं पूर्णं निदिध्यासनमप्यथ ।
साक्षात्कारस्य रूपस्य तेन निष्प्रतिबन्धकः ॥ ५३.

क्रममुक्त्यर्थकं ज्ञानं श्रवणादुपजायते ।
जीवन्मुक्त्यर्थकं सम्यग्ज्ञानन्तूपासनादिति ॥ ५४.

ये विजानन्ति शास्त्रोक्तवर्त्मना पण्डितोत्तमाः ।
तेवै जीवद्विमुक्तास्युर्नेतरे लोकवञ्चकाः ॥ ५५.

अरूपब्रह्म यत्प्रोक्तमवाङ्मनसगोचरं ।
वाक्यगोचरतां तस्य वदन्तः खलु वञ्चकाः ॥ ५६.

तस्य निर्गुणतामुक्त्वा ज्ञेयत्वं च मुमुक्षुभिः ।
सगुणत्व मुपास्यत्वं चिद्रूपस्य वदन्ति च ॥ ५७.

तेषां हतधियामेवमरूपज्ञानवादिनां ।
यथेच्छाचारयोगेन नरके पतनं ध्रुवं ॥ ५८.

ब्रह्मैक्योपासनादेव जीवन्मुक्तस्य योगिनः ।
प्रारब्धदेहसंपाते तदरूपन्तु सेत्स्यति ॥ ५९.

तस्माद्विज्ञानविषयं चिद्रूपं ब्रह्म निर्गुणं ।
उपासीत तदस्मीति जीवन्मुक्त्यै बुधोत्तमः ॥ ६०.

यद्विज्ञेयं पुरा ब्रह्म तदथोपास्यमुच्यते ।
अनुपास्यं तु यत्प्रोक्तं तदविज्ञेयमेव च ॥ ६१.

आदावुपासनं पश्चात्कर्तव्यं श्रवणं गुरोः ।
इति ब्रुवन् पदोष्णीषं शिरसा पादुकामपि ॥ ६२.

बिभृयान्नात्र सन्देहस्सहि मूढजनाग्रणीः ।
स्वप्नेपि श्रुतवान्नैव वेदस्याप्येकमक्षरम् ॥ ६३.

यस्त्वादौ श्रवणं पश्चान्मननञ्च ततःपरं ।
निदिध्यासनमित्याह क्रमसाधनवाद्ययम् ॥ ६४.

जीवन्मुक्तिपदं प्राप्य सर्वदुःखविवर्जितः ।
पूज्यते ब्रह्म विष्ण्वीशैरपि सत्यं मयोच्यते ॥ ६५.

इति तत्वसारायणे कर्मकाण्डस्य चतुर्थपादे
उपासनाकाण्डसारनिरूपणं नाम
॥ द्वाविंशोऽध्यायः ॥

|| कर्मकाण्डसारनिरूपणम् ||

|| श्री गुरुमूर्तिः ||

अथातस्संप्रवक्ष्यामि कर्मकांण्डस्य सङ्ग्रहं ।
यस्य श्रवणमात्रेण कृतार्थः पुरुषो भवेत् || १.
कर्म हि त्रिविधं प्रोक्तं नित्यं नैमित्तिकं तथा ।
काम्यञ्चेति श्रुतिस्मृत्योः कर्तव्यं पद्मसम्भव || २.
तत्र काम्यं परित्याज्यं सर्वथा मोक्षकांक्षिभिः ।
नैमित्तिकं तु कर्तव्यं जीवन्मुक्तेन योगिना || ३.
अपि लोकोपकाराय स्वोपकाराय नित्यकं ।
अग्निहोत्रादि नित्यं स्यात्कार्यं स्वाश्रमासिद्धये || ४.
अत्यांश्रमित्वासंसिध्या जीवन्मुक्तस्य यावता ।
विदेहमुक्तिर्नप्राप्ता तावन्नित्यं समाचरेत् || ५.
नित्यानुष्ठानसापेक्षा वैदेहीमुक्तिरुत्तमा ।
यतस्ततः कर्मजन्या सा मुक्तिरवधार्यते || ६.
अथवा निर्विकल्पादिसमाध्यभ्यासयोगतः ।
तस्या उत्पद्यमानत्वात्कर्मजन्यत्वमुच्यते || ७.
जीवन्मुक्तेन यः कार्यस्समाधिस्साहि मानसं ।
कर्मैव परमं पूर्वप्रोक्तोपासनतो विधे || ८.
मानसत्वाविशेषेण कर्मैवोपास्तिरप्यभूत् ।
तथाप्युपास्ति संज्ञा हि ध्यानस्योक्ता मनीषिभिः || ९.
तथा वाच्या समाधेरप्युपास्त्याख्या च यद्यपि ।
कर्मसंज्ञा हि तत्रापि प्रोच्यते विबुधैर्विधे || १०

तस्मात्प्रसिद्धा ये शब्दा येषु तांस्तेषु संवदन् ।
अहं नैवापराधी स्यामत्र सम्याङ्निरूपणे ॥ ११.

येनकेनप्रकारेण समाधिं भवनाशनं ।
ध्यानञ्चोपेक्षमाणानां ज्ञानिनां किं फलं वद ॥ १२.

उपासकाश्च कर्माणि स्वाश्रमोक्तानि योगिनः ।
उपेक्ष्यन्तेह्यनालोच्य पातकोत्पात्तिमात्मनाम् ॥ १३.

बाह्यञ्च नित्यकर्माद्यं समाध्याख्यं तथान्तरं ।
अन्तिमञ्च विधीयेते वैदेह्यै मुक्तये श्रुतौ ॥ १४.

नित्यकर्मविहीनस्य नाश्रमित्वं कदाचन ।
नचाश्रमविहीनस्य मुक्तिवार्तापि युज्यते ॥ १५.

श्रवणे मनने ध्याने समाधौवाऽश्रमीजनः ।
चोद्येत नेतरः पापी सर्वाधिकृतिवर्जनात् ॥ १६.

सन्त्यज्य स्वाश्रमाचारं यत्रकुत्रापि ये जनाः ।
प्रवर्तन्ते स्वयं मोहात्तेहि पाषण्डिनो मताः ॥ १७.

जीवन्मुक्तिं गतस्यापि दृष्टदुःखोररीकृतेः ।
तन्निवृत्यवसानश्च स्वाश्रमोत्र विधीयते ॥ १८.

स्वाश्रमाचारमात्रेण तन्निवृत्तिर्नसंभवेत् ।
समाधिनैव सोऽयं तु समाधिर्नाश्रमाद्विना ॥ १९.

जीवन्मुक्तोऽपि पुरुषः स्वाश्रमाचारपूर्वकं ।
विदेहमुक्तिसिध्यर्थं समाधिं नित्यमाचरेत् ॥ २०.

ब्रह्मचारी गृही वानप्रस्थस्सन्यास्यापि स्वयं ।
देहविस्मृतिपर्यन्तं स्वकर्मानिरतो भवेत् ॥ २१.

यानि निष्कामकर्माणि श्रुतिस्मृत्युदितानि च ।
तेषामत्राननुष्ठाने सर्वे स्युः प्रत्यवायिनः ॥ २२.

जीवन्मुक्तस्य वैदेह्यां मुक्ताविच्छाविवर्जने ।
पुनर्जन्माद्यभावेन न फलं कर्मणेति न ॥ २३.

तस्यापि कर्मत्यागे हि स्वेच्छाचारो भवेत्तदा ।
महापातकयुक्तस्यात्सच पाषण्डिनां वरः ॥ २४.

अथवा वस्तुतो जीवन्मुक्तिस्थानं गतः पुमान् ।
स्वभावाद्दृष्टदुःखेभ्यो भवेध्युपरतस्ततः ॥ २५.

स्वेच्छाचारादिसंयोगो न शङ्क्यश्च कथञ्चन ।
न ह्याश्रमयुतो नित्यं समाधिं श्रद्धया चरेत् ॥ २६.

अज्ञानाद्बन्धनं ज्ञानान्मुक्तिरित्युचितं मतं ।
कर्मणैवोभयञ्चेति ह्ययुक्तमिति चेच्छृणु ॥ २७.

बन्धस्य कारणं कर्म सकामं परिकीर्त्यते ।
मोक्षस्य कारणं कर्म निष्कामं तन्न दूष्यते ॥ २८.

उपासनाद्धिपूर्वोक्ताद्ब्रह्मवित्वमुपागतः ।
तद्वरत्ववरीयस्त्ववरिष्ठत्वाप्तये क्रमात् ॥ २९.

समाधिं निर्विकल्पं च निस्सङ्कल्पं ततःपरं ।
निर्वृत्तिकं च कुर्वीत दृष्टवैराग्यपूर्वकम् ॥ ३०.

यएवं सप्तमीं भूमिमधिष्ठाय वरिष्ठतां ।
संप्राप्तस्सोऽचिरादेव निर्वासनपदं व्रजेत् ॥ ३१.

यत्सर्ववचसां दूरं यस्सर्वमनसामपि ।
सर्वद्वन्द्वविनिर्मुक्तं तन्निर्वासनमुच्यते ॥ ३२.

यन्न ध्येयं न च ज्ञेयं न तर्क्यं श्राव्यमेव न ।
न वाच्यं न च लक्ष्यं च तन्निर्वासनमुच्यते ॥ ३३

यन्न ज्ञानं नचाज्ञानं नोपास्तिर्न विपर्ययः ।
न समाधिर्न विक्षेपस्तन्निर्वासनमुच्यते ॥ ३४.

ज्ञातृज्ञानज्ञेयभेदो.नध्यात्रादिभिदापि न ।
न कर्त्रादिभिदाप्यास्ति तन्निर्वासनमुच्यते ॥ ३५.

ब्रह्मेति नाममात्रंयदरूपं सदसत्परं ।
सत्तासामान्यमात्रं च तन्निर्वासनमुच्यते ॥ ३६.

अखण्डैकरसातीतं सप्तभूमिविवर्जितं ।
पराख्यमात्रातीतं च तन्निर्वासनमुच्यते ॥ ३७.

काण्डैस्त्रिभिः क्रमेणैव ज्ञानोपासनकर्मणां ।
यत्प्रापणीयं संप्रोक्तं तन्निर्वासनमुच्यते ॥ ३८.

यदेव सर्ववेदान्तमुख्यलक्ष्यार्थतां गतं ।
सर्वशक्तिविनिर्मुक्तं तन्निर्वासनमुच्यते ॥ ३९.

सत्यत्वेन प्रतीत्या वा व्यवहारेण वा जगत् ।
जीव ईशश्च न ब्रह्म तन्निर्वासनमुच्यते ॥ ४०.

यत्र मायाप्यविद्या च तत्कार्याणि च सर्वधा ।
न सन्ति वेदशास्त्राणि तन्निर्वासनमुच्यते ॥ ४१.

यन्निरूपयितुं शक्यं न प्रमाणैः कथञ्चन ।
तद्बहूक्त्या तव श्रोतुः किं फलं पद्मसंभव ॥ ४२.

समाधिगोचरं यत्तु सत्यज्ञानसुखात्मकं ।
मोक्षप्रयोजनं नित्यं तद्ब्रह्मैवावधारय ॥ ४३.

अखण्डैकरसाकारे परब्रह्मणि निश्चले ।
समाहितमनस्कस्य सिद्धामुक्तिर्निरङ्कुशा ॥ ४४.

समाधिना विदेहस्य स्वानन्दानुभवस्थिरः ।
स्वानन्दानुभवादन्यदणुमात्रं न विद्यते ॥ ४५.

स्वानन्दानुभवादेव शान्तिमेत्यपरां मुनिः ।
वरिष्ठस्सर्वदा शेते स्थिरोऽजगरवद्भुवि ॥ ४६.

बालोन्मत्तपिशाचादिचर्यामपि परित्यजन् ।
विदेहमुक्तिमासाद्य प्रेतवन्निश्चलस्सदा ॥ ४७.

भोगं विनैव प्रारब्धं कर्मापि क्षयमागतं ।
यस्य विस्मृतदेहस्य स लोके दुर्लभो महान् ॥ ४८.

कर्मणा जायते कर्म कर्मणा कर्म नश्यति ।
कर्मणा कर्मतामेत्य नैष्कर्म्यं सुखमश्नुते ॥ ४९.

हेयानि कानिचित्कर्माण्युपादेयानि कानिचित् ।
अहेयान्यनुपादेयान्यपि कानिचिदेव च ॥ ५०.

अकर्मबीजं कर्मस्यात्कर्मबीजमकर्म च ।
अतस्तदुभयं नित्यमाश्रयेद्बुद्धिमान्नरः ॥ ५१.

परब्रह्मणि चिन्मात्रे निर्विकल्पे निरञ्जने ।
समाधिभिर्यदा जीवः कर्ता नश्यति सर्वथा ॥ ५२.

तदा कर्ताऽखिलं पुण्यपापाख्यं यद्यदास्थितं ।
तत्तत्प्रणाशमभ्येति नात्रकार्या विचारणा ॥ ५३.

कर्ममूलानि साङ्ख्यानि कर्ममूलाश्च भक्तयः ।
कर्ममूलाश्च योगास्युः कर्ममूलमुपासनम् ॥ ५४.

कर्ममूलाश्च देहास्स्युः कर्ममूला च संसृतिः ।
कर्ममूलानीन्द्रियाणि कर्ममूलं मनोपि च ॥

कर्ममूला अपि प्राणाः कर्ममूलैव चावृतिः ।
कर्ममूलं तदज्ञानं कर्ममूलं जडाजडम् ॥

कर्ममूलाश्च तिर्यञ्चः कर्ममूला नरा अपि ।
कर्ममूलास्सुरास्सर्वे कर्ममूलो बृहस्पतिः ॥

कर्ममूलश्चतुर्वक्त्रः कर्ममूलश्श्रियःपतिः ।
कर्ममूलो गिरीशश्च प्रकृतिः कर्ममूलिका ॥

कर्ममूलं जगत्सर्वमिति निश्चित्य यो नरः ।
कर्माण्याश्रित्य कर्माणि सन्त्यजेत्सविमुच्यते ।

कर्मैव परमं श्रेयः कर्मैव परमं पदं ।
कर्मैव परमो लाभः कर्मैव परमामृतम् ॥

कुर्वन्नेवेह कर्माणि यो जीवति शतं समाः ।
अनवद्यैकनिष्ठत्वात्तैर्लोपोऽस्ति न कश्चन ॥

कर्मणा संसृतौ बद्धं कर्मोत्तारयितुं क्षमं ।
गर्ते निपातितं मत्तं द्विपेन्द्रं द्विपराडिव ॥

आब्रह्मकर्मणा बद्धो मुच्यते ब्रह्मकर्मणा ।
ब्रह्मकर्मसमाधिस्स्यान्निर्विकल्पादिसंज्ञितः ॥

असमाहितचित्तस्य दुःखं विक्षेपसंभवं ।
अनुस्यूततयैव स्यादविच्छिन्नप्रवाहवत् ॥

संसारदुःखपूर्णस्य समाधिविमुखस्य च ।
किं वेदान्तपरिज्ञानैः फलमस्ति चतुर्मुख ॥

॥ कर्मकाण्डसारसङ्ग्रहः ॥

अज्ञानावृतिविक्षेपान्दुःखबीजानि सन्त्यजन् ।
समाधिनात्ममात्रो यस्सकर्मी दुर्लभो भुवि ॥

नित्यं कर्माग्निहोत्रादिसमाधीश्च तथान्तरः ।
यैश्श्रद्धयाऽनुष्ठीयेते तेषां हानिर्न काचन ॥

बहुनोक्तेन किं ब्रह्मन् जीवन्मुक्तिपदं गतः ।
आदेहपातान्नित्यं च समाधिङ्कर्म सञ्चरेत् ॥

विदेहमुक्तिकामश्चेदष्टोत्तरशतश्श्रुतीः ।
समाश्रित्य च कुर्वीत समाधिं सर्वदा बुधः ॥

ज्ञानोपासनकाण्डाभ्यां जीवन्मुक्तो नरोत्तमः ।
एवं विदेहमोक्षाय कर्मकाण्डं समभ्यसेत् ॥

इति तत्वसारायणे कर्मकाण्डस्य चतुर्थपादे
कर्मकाण्डसारनिरूपणं नाम
॥ त्रयोविंशोऽध्यायः ॥